

Happy New Year! 1985 is here and our first meeting of the new year is fast approaching. January 9 is the date to circle on your calendar. The meeting will be a work session with cemetery records to be verified. Payment of dues will also be part of the agenda. The changed by-laws included an increase in dues to a total amount of \$10.00 for an individual membership, \$12.00 for a family, and \$6.00 for senior citizens and students. Your dues will help to cover the increased postage costs that will become effective in 1985.

COMING UP

While looking over your 1985 calendar, you might want to mark down some of these conventions in our area for the coming year:

March 7-9, Missouri Valley History Conference at the Regency West in Omaha, Nebraska. Direct inquiries to Michael Tate, Department of History, University of Nebraska/Omaha, Omaha, Ne, 68182.

March 14-31, Fourth Annual Gray Line trip to Salt Lake City for Genealogy Research, leaving Rapid City on 24 March 1985. Direct inquiries to Craig Weber at 342-4461 (office) or 343-1996 (home.)

April 28, South Dakota Genealogical Society annual meeting in Pierre.

May 4-5, Nebraska State Genealogical Society annual meeting in Grand Island. Direct inquiries to Margaret Sinn, P.O. Box 289, Curtis, NE 69025, or 7888, P.O. Box 756, Alliance, NE 69301.

June 14-15, Fifth Annual American Family Records Conference at the Howard Johnson Motor Lodge, Polard Road and I-70 in Independence, MO. Direct inquiries to AFRR, 311 East 12th, Kansas City, MO 64106, or Conference Chairperson, Nita Reblock, 4429 S. Union, Independence, MO 64055.

July 12-14 (tentative), Germans from Russia Heritage Society at Yankton, SD. Direct inquiries to Germans from Russia Heritage Society at 1008 E. Central Avenue, Bismarck, ND 58501.

August 6-9, Fifth Annual National Conference of the National Genealogical Society, Salt Lake City, Utah. Direct inquiries to 1985 Conference Host, FGS, P.O. Box 1053, Salt Lake City, UT 84110.

August 15-17, Federation of Genealogical Societies Annual Conference at Vista International Hotel, Kansas City, MO. Direct inquiries to FGS '85 Conference, P.O. Box 2307, Olathe, Kansas 66061.

FROM THE NEWSLETTER EXCHANGE

The TREECLIMBER, newsletter of the Aberdeen Area Genealogical Society, has some interesting suggestions from Kermit E. Karns regarding the search of land records for Deeds of Adoption in its December 1984 issue.

Naturalization records is the topic covered in DAKOTA FRONTIER DAYS, the newsletter of the Brookings Area Genealogical Society. The history of naturalization laws, the steps in the process, and the location of records have all been compiled by Fayriene Schafer for publication in the September 1984 issue.

Before doing any research in a county courthouse, take the time to read the excellent article by Doris Roney Bowers in FAMILY RECORDS TODAY, the Journal of American Family Records. In the September 1984 issue, Ms. Bowers writes of the many records to be found at the county level and gives helpful hints and cautions about their use.

An explanation of the census districts used in the states covered in the 1880 federal census is found in Volume V, combined issues 1 and 2 of PINON WHISPERS, the quarterly publication of the Southeastern Colorado Genealogical Society.

NATIONAL ARCHIVES BECOMES INDEPENDENT AGENCY

On 19 October of 1984 President Reagan signed into law the National Archives and Records Administration Act of 1984. Under this law, on 1 April 1985 the National Archives and Records Administration will be established as an independent agency within the Executive branch. The Agency will be headed by the Archivist of the United States who will be appointed by the President with the advice and consent of the Senate.

Present Archivist, Dr. Robert M. Warner has announced that he will resign that position to become Dean of the School of Library Science at the University of Michigan. Dr. Warner who has been on leave since 1980 from the University of Michigan where he was a professor of history and library science and director of the Bentley Historical Library, stated that he had been asked to lead the transition to independent status for the National Archives. Now that he has achieved his goal, he wishes to return to academic life and will be leaving the office on 15 April 1985.

TRADE A FAVOR FOR A FAVOUR.

When writing abroad to ask for help with a genealogical problem, enclose a copy of your pedigree chart. The local Family History Society may have members working on the same family, and the local library often files these charts for further reference.

TRIVIA

The English of the 15th to 17th centuries believed that the color red was helpful to the sick. Patients were dressed in red nightclothing and surrounded with red objects.

LONG GENERATIONS

The average generation is usually accepted as being on the average thirty years or roughly three generations per century. Occasionally, because of huge age differences between an older husband and a younger wife, children born late in the life of the father will obviously lengthen the generations.

Mrs. Eva Svahn Gronberg of Stockholm, Sweden has furnished the following unique case, published in the Swedish genealogical journal. SLAKT OCH RAVD, 1984, p. 141:

On 1 October 1983 Miss Elna Fernstrom of Eskilstuna celebrated her 95th birthday, having been born in 1888. Her paternal grandfather, Johan Gustaf Fernstrom, a city councillor in the City of Skara in Vastergotland, was born 8 May 1793. His youngest son, Harald Fernstrom, was born in 1855, when his father was 62 years of age. Harald Fernstrom in turn became the father of Elna. Thus Miss Fernstrom, living at the end of the 20th century, has a grandfather born in the 18th century--making three generations in 190 years!

--From the SWEDISH AMERICAN GENEALOGIST, Vol. IV, No. 3, September 1984.

WHO SAY'S WHO'S IN WHO'S WHO?

(Excerpted from Philadelphia Magazine. Copyright 1984, Philadelphia Magazine, Inc. Distributed by Los Angeles Times Syndicate.)

Adele Hast, editor-in-chief of Chicago-based Marquis Who's Who, Inc., with her board of six editors, makes the final decision on the content of "Who's Who in America." Hast, a historian from the University of Iowa, also has a large in-house research staff and some free-lance screeners who work on the book, which comes out every two years.

Morris Wattenberg, a spokesman for the company, says that of the approximately 75,000 names in each national edition, only 500 to 1,000 actually come under discussion of the staff. The rest are people whose positions guarantee their place. "(We take) any person who has made a strong impression or a mark on society as an achiever, even if that person committed a white-collar crime," says Wattenberg. If a man shot his three innocent children, he concedes, he probably wouldn't make the list. But he might still be considered if convicted because of embezzlement. In 1920 architect Frank Lloyd Wright was dropped because he was divorced.

Times change!

RECENT PUBLICATIONS OF GENEALOGICAL INTEREST

The Natrona County Genealogical Society of Wyoming announces the publication of an INDEX TO THE HISTORY OF NATRONA COUNTY by A. J. Hokler. This volume is a ready reference for those using Hokler's HISTORY OF NATRONA COUNTY. This surname index contains 59 pages and sells for \$4.75. Order from Natrona County Genealogical Society, P.O. Box 9244, Casper, WY 82609.

RECENT PUBLICATIONS OF GEOLOGICAL INTEREST

The publication, EARLY TANGIPAHOA PARISH, LOUISIANA, by the Rev. and Mrs. Elias W. Sandel of Amite, LA is available for purchase for \$32.50, postpaid. This book contains the entire 1870 United States census; an early road, river, and bayou map; lists of parishes and cities, some of which no longer exist; the early days of Southeastern College; a brief chronology of the Episcopal Church in the area; and excerpts from the diary of a confederate soldier at Camp Moore. A complete bibliography of all sources used in researching the book are included. Copies of the book may be ordered from Rev. and Mrs. Sandel at 309 E. Chestnut, Amite LA 70422.

THE WPA GUIDE TO THE 1930s KANSAS with a new introduction by James R. Shortridge is a reprint of the Guide to Kansas that was compiled by the Federal Writers Project of the WPA and first published in 1939. It is now available from the University Press of Kansas at Lawrence, Kansas 66045. These WPA guides can be very helpful in seeking out the small towns of the United States.

SWEDES IN WISCONSIN is the latest title in the series of booklets on the people of the State of Wisconsin. Although only 32 pages, it contains basic information about immigration, occupations involvement in the Civil War and the impact of World War I, religion, recruitment, and the founding of Pepin County's Stockholm. It also contains photographs and a bibliography. The booklet, written by Frederick Hale, was published at Madison, Wisconsin, and sells for \$2.00.

A collection of America letters from Danish immigrants to relatives and friends in the 'old country' has been edited by Frederick Hale and published by the University of Washington Press. DANES IN NORTH AMERICA covers a variety of topics including religion, politics, ethnic identity, and disillusionment with the new country. The book has photographs, notes, and an index. It is available from the University of Washington Press, Seattle, WA 98105, for \$19.95.

NEVA MAY REED MCBRIDE'S CHILDHOOD

Floramay Miller shares with us this reminiscence of her mother's childhood on an Iowa farm. The transcript was taken from a tape made by Neva in 1973 when she was near the end of her life. Although too weak to write, Neva was determined to leave a recollection of her childhood for her children, so she put her story on tape. We hope you will enjoy this child's view of life on an Iowa farm in the early 1900's.

Neva May Reed McBride was born 19 February 1913 in Hopkinton, Iowa. Hopkinton, a rural town of about 1,000 at that time, is in Delaware County located in north-eastern Iowa. The town also had a small college campus. Four and a half miles west of Hopkinton was Buck Creek, a farm community at a crossroads. It was made up of a school (including the high school), Methodist church and cemetery, fair grounds, and a few small businesses offering groceries and the like. There were some houses in the area of Buck Creek, which had previously been known as Unionville,

but it was never a community of blocks and streets aside from the main roads. The patrons and members of the community were the surrounding farm families. Fourteen miles south of Buck Creek was the larger rural town of Monticello.

Neva's father was Clifford Theron Reed who was born on 25 November 1863 and grew up four and a half miles northeast of Hopkinton. He and his mother, Adelpa Martin Reed, were living in Hopkinton at the time that Neva begins her story. Adelpa Reed died in 1918 at the age of 76 when Neva was 5 years old.

Neva's mother was Adeline Naigh Reed who was born 12 September 1888. She grew up four miles north of Buck Creek and had worked for the Reeds when they lived in Hopkinton after which she married Clifford in 1911 when she was 23 and he was 48 years of age.

Almost all of these events happened in the years before Neva was 7. She said she wouldn't record stories about her life after that because her brother, Ray, was born and she had to go to work, helping with the baby and the house. Her happy childhood was over.

I was born in February, 1913 in the house where your Grandma Reed lives now. This was the house that my father helped build when he and his mother left the farm and moved to town. They lived there together for a good many years. My mother came there to work for them. When she and my father were married, they still lived there. I was born in the upstairs bedroom.

In 1914 when I was about a year and a month old, they moved out on to the farm known as the Urray Bacon farm. It was owned by Anna Johnson and the folks rented it from her.¹ It was a 240 acre farm which was considered a pretty big farm in those days when all the work was done by horses.

The house was L shaped with a kitchen on the north end. On this kitchen, on the east side, was a porch with another porch on the west side but that porch was covered by what they always called the wood shed. It was another quite large building and housed some machinery as well as wood. They put their corn plows in there. One end of it had doors like a garage and they kept their buggy in there.

When the folks first moved in for the first year, they used that kitchen as it was meant to be used. It had a little pantry off the back on the north side of it. The other room was a dining room. Off the dining room were three rooms. They were all meant to be bedrooms but when the folks found the back kitchen too cold and it was impossible to keep it from freezing, they moved into the dining room and

¹ (The Johnson place was 2½ miles west of Hopkinton and 2½ miles east of Buck Creek. Neva lived on the Johnson place until she was 11 in 1924 when the Reeds bought a 60 acre farm 1 mile west of Buck Creek. Ray was born at the Johnson place when Neva was 7 in 1920.)

the middle of the three bedrooms was turned into a kitchen. There they had the old style cook stove but the sink and cupboards and things were in the middle bedroom. We always called it the pantry.

One of the first things I can remember is sitting in my high chair by the stove in the old kitchen. When wood was put in the stove, it would cough and crackle. Sometimes it would even explode so much that it would blow one of the lids off the top of the stove, not clear off, but enough so that the lid would be crooked. That used to scare me. I was afraid of it and I would cry.

After they stopped using that room as a kitchen, they used it as a storeroom. They hung their coats there and had the separator in there. It was a Delaval separator. You had to work that thing up to a certain fast speed before the milk would separate the cream. It usually took two people, the hired man and my mother or dad, to work the thing up. When it got going at this certain speed, it wasn't quite such hard work. You held it at that speed until you got all the milk separated. When they were through, they would just let go of the handle and let it run down. It would take a long, long time for the thing to run down. I can remember sitting there in my high chair and watching the handle go round and round. On the wall in back of the separator was a great big long calendar. On it was a picture of a girl in a blue dress, sitting on a box or something, and a boy in blue overalls was holding a buttercup under her chin to see if she liked butter.

In those days people couldn't operate alone but had to depend on their neighbors. They had what they called neighborhood bees. They would have bees for sawing wood and bees for hauling hogs to market. That was the one that always interested me the most because my dad would have to get up real early in the morning, before daylight, to do his chores and get over to whomever was going to have their hogs hauled to market. They would put their hog rack on bobsleds, load up the hogs, and take them into Hopkinton to the stockyards. They had to have them there before the train came which was sometime before noon. When they got unloaded everyone went back into town. The man whose hogs they had hauled would treat everyone to dinner at the restaurant. After dinner he would treat everybody to cigars. My father didn't smoke so they always gave him a sack of candy. Of course he would put the sack of candy in his pocket. In those days all the men wore big fur coats and fur mittens and some of them had fur hats or caps. I can't ever remember my dad having a fur cap but he had one that had ear laps that tied down under his chin. Just as soon as he'd come home, I'd run and look into his pockets, hunting for that sack of candy.

One of the things I've heard my mother talk about and I can remember a little of it, happened one day when I was just a little kid. I was the age I was in that picture where I'm standing beside the chair with the white dog in it. I would say I was maybe a year and a half. I had yellow curls all over the top of my head. There was a bed of lilies out in the yard. I would run and jump in the

THE LURE OF GENEALOGY

(The following interesting bits were excerpted from an article concerning the research and observations of a South Dakota seeker of details about her family history.)

It begins with a packet of old letters from a dusty trunk or a name on a mossy gravestone. It proceeds to letters to relatives, trips to the local courthouse and a growing stack of information.

"All of a sudden, history means something." You find a date when the family left New York state, and you stop and think why and how. Was it the opening of the Erie Canal that opened land in Ohio for settling? Or the Mormon movement, or the influence of Horace Greeley, with his 'Go West, young man' advice? You start to relate events to history.

Medical diagnoses can often be speeded up when good records of the past have been kept. One family identified a tendency toward blindness that had run in the family for several generations. They receive regular eye examinations for the condition so that early treatment can be started if it shows up. In another family a rare kidney disease that puzzled doctors was found to be a rather common hereditary problem when family records were checked.

Even peace of mind can be found in the old information. A story was handed down in another family about a baby that was born with a physical deformity often linked to mental retardation. According to the old wives tales, the birth defect was caused because the baby's mother had seen a thrashing machine fall through a bridge and the driver drown. In a packet of letters found recently, it was discovered the family had smallpox during the winter before the baby was born. It is known now that exposure of a pregnant woman to such illnesses will often cause birth defects in the baby.

Information on family history comes from many sources. One of the best is other researchers. Family lines overlap or reach back to the same small towns in America or Europe. Members of research groups come to know the family names of other members and often bring back names and dates from gravestones or courthouse records discovered during their own research.

Many beginners falter when they discover bad apples in the family tree. Others find that unearthing rascals is half the fun. One beginner's mother told her to stay clear of working on her father's family as she was "sure to find some horse thieves."

In one case, a great grandfather was listed as a deserter during the Civil War. Further research, however, revealed he had an honorable discharge and a pension. "He must have had a whale of a story when he got back," the researcher said, but the details have never come to light. In the old court-martial file, only one empty envelope remained.

"You just start out with names on the page. But as you get to know more about them, they become real people again."

CLOSING

SEE YOU ALL AT PAULINE'S LIBRARY AT 7:30 P.M. ON JANUARY 9 WITH CHECKBOOK IN HAND!

January, 1984

EJS

Our apologies to the readers of our last issue who may have thought we forgot to include a page of their newsletter. We had printing problems and were running out of time so we put together the pages that were readable and sent them without explanation. We're hoping the run of this issue will be more successful with no more abrupt endings--and we do promise to get Neva out of that bed of lilies!

LECTION OF OFFICERS

Officers elected at the February meeting for the coming year are:

President--Richard Phillips

Vice President--Stan Cestreich

Secretary--Floramay Miller

Treasurer--Ruby Gray

Executive Board--Marlynrae Mathews

Also serving on the Executive Board are Joanne Fix and Stephen Miller.

This is the last issue of the newsletter that you will receive unless you have paid your dues for the coming year. If your name does not appear on the list below, send your dues, \$10.00 for an individual membership, \$12.00 for a family membership, or \$6.00 for Senior Citizens, to Ruby Gray at 115 North Van Euren in Pierre or to Box 925 (our Society's address) or bring them to the March meeting.

Richard Phillips

Linda Osberg

Joanne Fix

Ruby Gray

Marlynrae Mathews

Stan Cestreich

Genny Ziegler

Starlene Mitchell

Norma L. Chardy

Stephen Miller

Floramay Miller

June Cestreich

COMING UP

Our March 13 meeting will be a workshop. Discussion was held at the February meeting about the possibility of having these workshops at some other time than our regular meeting nights. Saturday afternoon sessions were mentioned. We'd be interested in hearing from the membership about their feelings on having workshops at other times during the week. Program topics for the meetings were also discussed. Our new program chairman would like to hear from you. Bring your ideas to the March meeting!

IN THE MAILBAG

Recent Genealogical Publications

AN INDEX OF ISHAMS IN ENGLAND AND AMERICA is a recently published genealogical which traces the descendants of John Isham of Barnstable, Massachusetts ca1657. The book traces eleven different lines of Ishams with primary emphasis on those who crossed the northeastern part of the U.S. and travelled west across the Mississippi Valley and the Great Plains into the coastal states. There is also an extensive section on those Ishams who formed the southern line first appearing in Virginia. Over 14,000 surnames of both English and American descent are in the volume. More information about the book can be obtained by contacting:

Edward P. Isham
P.O. Box 2191
Glenview, IL 60025

(Cost of the volume is \$60.00
plus \$4.95 for handling)

After 15 years of research, Larry C. Wright has published WRIGHT-400 YEARS PLUS. This line of the Wright family begins with Peter Wright, b. 1570 in England. Over 600 different Wright names are in this volume with many related families. There is a limited printing. Order by writing:

Wright, Inc.
Route 7 Box 3-5
Amarillo, TX 79118

(Cost of the book is \$28.00
plus \$2.00 postage)

THE QUIET ADVENTURERS IN NORTH AMERICA deals with descendants of the farmers, fishermen, and businessmen of the Channel Islands; Jersey, Guernsey, Alderney, and Sark, located just south of England but with French connections also. Many of these people sailed their own ships to North America in the 1600s and 1700s. Later they came on steamships from England, from settlements in Canada, or on Mormon recruitment ships to settle in every state and province in North America. Over 5,500 surnames are included in the index, many showing a definite French influence. Order from:

M. Turk
5811 Kenneth
Parma, OH 44129

(This book has a special price
of \$15.00, postpaid)

A published account of the EMMONS COUNTY, NORTH DAKOTA 1900 CENSUS is available. The census has been arranged on forms with all the vital information included. A surname index assists in searching. Order from:

Sandy Braun Spurgin
14 Church Lane
Middletown, NJ 07748

(Cost of the book is \$19.00)

Two BOON books are available. They are THOMAS BOON, IMMIGRANT, DIED 1723, ISLE OF WIGHT CO., VIRGINIA, & 1000 OF HIS DESCENDANTS and BOON. The second book is a search on the name, BOON, by that spelling. Each book is mimeographed and inexpensively bound and may be had by a donation. If the donation is \$25.00 or more, a set of the books will be mailed to a genealogy library of the donor's choice and in his name. Send orders to:

Rupert F. Thompson
P.O. Box 1217
Studio City, CA 91604-0217

More information about all of these books will be found on our bulletin board at Rawlins Library.

BOOK CORNER

"Teach her to live under obedience, and whilst she is unmarried, if she would learn anything, let her ask you, and afterwards her husband, AT HOME."

This was advice imparted during the 1600's in England regarding the women of the times. It is quoted in Antonia Fraser's latest book, THE WEAKER VESSEL.

Lady Fraser has exhaustively examined all forms of writing about seventeenth century England. Journals, diaries, biographies, histories, poetry, and drama are only a few of the reference materials she has used to put together a study of women who lived in that time period. At times her lengthy tracing of individual lives grew long, even for this dedicated genealogist, but the detailed accounts are a picture of women's lives in a time when they were considered of not much value. Even expectant mothers hoped to be delivered of a 'lusty boy.'

There was a debate over whether women had souls but George Fox, the leader of the Society of Friends, asked how the Virgin Mary could state that her soul magnified the Lord, in the Magnificat, if she had no soul.

In the Society of Friends, women had freedom to preach, called by the 'Inner Light,' and to travel about to spread the word of God. Unfortunately, this freedom often brought them to jail. Perhaps they were more fortunate than the poor old women with no one to protect them who were accused of being witches, their worn bodies being examined for marks of their satanic celling.

Most women of the upper classes were thought of as pawns in marriage negotiations. Only those of a lower class were free to marry one of their own choosing. After marriage, their lives were devoted to child-bearing. Death in childbirth was not uncommon, nor was remarriage. Twenty-five per cent of the population married twice. Five per cent married three times. Fourth and fifth marriages were not rare.

Men's lives were short, too, the average life expectancy for both sexes being not much over thirty-five years. Men were more prone to disease (and smallpox was common) than women and they also fought in wars. Yet the author tells of women who followed men into battle during the Civil War, not the usual camp followers, but wives of fighting men who 'counterfeited their sex' wearing soldier's clothing.

Fortunate was the girl who was born into a family of many brothers. She was able to enjoy studying under their tutors. Otherwise, education for girls was not considered necessary. In a choice between reading and needlework, needlework was judged to be more appropriate.

Although the 1600's opened with a woman on the throne of England, women, too, approved her consulting with male advisors before making a decision. By the end of the century, women remained, in law, under the absolute control of their husbands.

One area in which women had some advantage was in widow's rights. The widow's dower lands were protected if creditors claimed her late husband's estate. The widow of a copyhold tenant occupied his land until she remarried or died. This was called her widow's estate. There was also the widow's third which gave her a third share in her husband's estate. A wife could be recognized as a

business partner and could control the business after her husband's death, receiving apprentices. Housewives trades, those of baker, brewer, cook, and the like were so-called because the wife frequently served as her husband's partner. The printers' widows were strongest of all because they did not have to give up their position in the Stationers Company after remarriage.

There was no such thing as a divorce in the seventeenth century. Couples could separate, and if one disappeared for a number of years, a second bigamous marriage might be performed among the propertyless classes. A marriage that had been preceded by a financial settlement might cause the woman to be without maintenance if she separated from her husband.

A separation or 'divorce' from bed and board could be received from ecclesiastical courts but the individuals were prohibited from remarrying. Parties anxious to remarry had to obtain a decree of nullity which proclaimed the marriage void from the beginning. The grounds for receiving this decree were consanguinity and affinity of blood or precontract or impotence. The decree of nullity was expensive but not impossible to obtain.

Less respectable positions in the seventeenth century were those of actress and the usual prostitute. Actresses had begun to take over the roles that had been played by young men or boys in earlier times. Often the actresses were fortunate enough to have the titled and rich as protectors. Provisions were sometimes made for illegitimate children in the wills of the protectors.

Other independent occupations were those of fishwives and midwives, milkmaids (which was looked upon as a rather idyllic way of life which probably accounts for all that poetry extolling the pastoral life) and domestic servants who had the advantage of having plentiful food and clothing.

All these occupations and much, much more are covered in Lady Fraser's book. This picture of women's life in seventeenth century England is available at Rawlins Library.

THE WEAKER VESSEL call number 305.4 F85 ***** JF

RECENT ACQUISITIONS TO OUR COLLECTION

- Guide to Building Records in South Dakota, 1984 edition
- Table of Contents of all Available Back Issues for Collections and South Dakota History
- American Symbols, The Seals and Flags of Fifty States
- Your Massachusetts Government
- Historic Aberdeen (South Dakota) 1981
- Telephone Directories from South Dakota for 1983
- Claire City and New Effington, including Hammer and Victor
- McCook Co-operative
- Northern Black Hills
- Southern Black Hills
- Black Hills and Badlands

NEVA MAY REED MCBRIDE'S CHILDHOOD, continued

We now resume Neva McBride's reminiscence of her childhood, repeating the paragraph preceding the abrupt ending in our last newsletter.

One of the things I've heard my mother talk about and I can remember a little of happened one day when I was just a little kid. I was the age I was in that picture where I'm standing beside the chair with the white dog in it. I would say I was maybe a year and a half. I had yellow curls all over the top of my head.

There was a bed of lilies out in the yard. I would run and jump in the middle of those lilies and sit down. They thought it was real cute so they let me do it although it did ruin the lilies. I can just remember doing it and the reason I did it was because I had on a little dress. In those days little children wore much longer dresses than they do today. When I would run and jump in the lilies the air would come up under that dress and then it would settle down around me like a parachute. That was the reason I did it. It gave a sensation of--I don't know--your dress going up and then coming down--sort of a flying sensation, I guess.

When we first moved out there, our closest neighbors were the Bert Smith's. They had a girl named Neva who was a little older than I was, then one named Maezell who was about my age, and then Lloyd who was a little younger than I was. They used to come up sometimes. I never liked Neva.

On the day I specifically remember we were swinging in our hammock. Neva would tell me to get in and she would swing me. Then she would swing me so high that she'd swing me out. Of course, I went crying to my mother and Neva's mother told her not to do that. She said she wouldn't. Then she promised that if I'd get in, she would swing me nice. I thought if anyone said they wouldn't do anything, they wouldn't, so I got back in. She swung me and she swung me out again. I guess that was my first lesson in learning you can't believe everything people say. She did it two or three times before it finally soaked into my head that she didn't really do what she said she would do.

Later on the Thompsons moved in there. Gertrude was just a little older than I, one grade ahead of me in school. Wayne was a little younger than I was but we used to play together. In the summer time we had lots of fun together. We made playhouses and we had swings. Their dad, when they got through haying, would take the hay rope and put it up in a tree and make a long swing for them. My dad wouldn't let his rope be out in weather like that.

We had the swings and we used to make mudpies. We'd always call up to see if they would come down to play or they'd call up to see if I could come down to play. Our mothers would say for a certain time, maybe an hour or a half hour or something like that. When the time was up, their mother would tell you that you had to go home. We'd always ask if we could go 'piece' with them. This meant to go halfway. Then they'd go on home and I would turn around and come home.

I had lots of playhouses in different places. Playhouses then were different from playhouses children have today. We would just simply make a house somewhere on the ground. Our dishes were broken dishes and bottles and scraps and things we could get out of the junk barrel.

I had a nice place for a playhouse in our front yard where there were four great big trees, probably elms, planted fairly close together so that they made a little room inbetween them. They were probably no more than 3 feet apart and then maybe they were 6 feet apart in the other direction. By taking string and putting it around the trees, I had a little house in there. We used to make mudpies and play with our dolls.

I can remember one time that my mother thought she would make me a real nice playhouse. She spent maybe half a day, quite a long time, making a playhouse for me. I stood by and watched. When she got done, later that day or the next day, I took my little wagon and loaded it up and moved to another place. That was one of the things we did with our playhouses, we moved a lot. We'd have a playhouse somewhere and then we'd decide we were going to move so we'd load all our junk in a wagon and away we'd go. But I know my mother felt bad because she'd spent so much time and I didn't play in it. She didn't realize that the fun of a playhouse is making it yourself. You don't play in it so long after you get it made. The making of it was what you enjoyed the most.

Down to Thompson's, they had a big evergreen grove back of the house. The ground underneath was all bare because it was just needles. We'd take a broom and sweep the needles back. To make different rooms, we'd sweep the needles away and those spots were our different rooms.

We always had a hired girl and a hired man year round. In the summertime during the harvesting and the sowing, we'd usually have an extra hired man, but we kept the hired man and hired girl all the time. In the evenings after the chores were done, they'd sit around the stove and my mother would read. One of the stories she read was Zane Grey's because they were coming out in serials in the Country Gentlemen and other magazines. I would be sitting on the floor, playing with my paper dolls or buttons and listening to the westerns so that I had to have a horse. I had stick horses. I named them after all the horses in Zane Grey's books. I particularly remember BY THE LIGHT OF THE WESTERN STARS. I think they referred to the Mexicans as 'greasers.' I would get on my horse and take after the greasers. I didn't have a gun. In fact, I don't remember any of my playmates having guns. I guess they didn't make toy guns at that time, but I had my own toy little gun. You've probably never seen a thing for darning stockings called a 'darner.' A darner was a wood handle with a round ball on the end of it. The round ball was flat on top. You would stick that into your sock and center the hole over it. There was a spring clip on to hold it in place. When the clip wasn't on the darner, it would overlap. I discovered that if I put a dried bean in there and pulled it back, it would shoot the bean. I got dried beans from the garden where the string beans had gone to seed. I went tearing around on my stick horse, shooting all the bad people with my bean shooter.

TO BE CONTINUED

RECENT COUNTY HISTORIES
Available For Use At The Historical Resource Center

With the active settlement of South Dakota 100 years in the past, many groups have gotten together to write histories of their communities. Following is a list of recent county histories that can be found at the historical resource Center in Pierre. In subsequent issues we will list city and church histories that are also available at the Historical Resource Center.

Aurora County History (1983)

70 Years of Pioneer Life in Bennett Co., S.D., 1911-1981
Brown County History (1980)
Brule County History (1977)

Early history of Dampbell County (1976)
Centennial History of the Northern Two-Thirds of Clark County, (1981)
A History of Southern Clark County and Spirit Lake (1976)
Clay County Place Names
Clay County Directory, 1975
History of Clay County, South Dakota (1976)
The First 100 Years in Codington County, South Dakota

Day County History (1981)
Douglas County, "The Little Giant" (1983)

The History of Faulk County, South Dakota, 1910-1982

100 Years in Grant County, South Dakota, 1878-1978
The Memories of Wilson, Grant County, D.T., and Yellow Bank Creek, 1882-1889
The Saga of Sully Flats:Comprising Lucas, Scissons, Turney, Turgeon, and Parts of Burke, Rhoades, Huston and landing Creek Townships in Gregory County, South Dakota
The Saga of Ponca Land:Comprising Ellston, Union, Spring Valley, St. Charles, West Half of Schriever Township, and the Community of Milk Camp in Gregory County, South Dakota
Saga of the Missouri River Reville:Pleasant Valley, Schriever, Lindley, Whetstone, Fairfax, Star Valley, Randall Townships of Gregory County as well as Ft. Randall
The Capitol City Saga:Comprising Burke, Rhoades, Jones, Lone Star Townships in Gregory County, South Dakota, and the Jamison Area, Kayapaha County, Nebraska, which Were Once Part of the Rosebud Indian Reservation
Tour of Historic Sites: Herrick, St. Elmo, Milk's Camp, St. Charles, and the Kehn ranch (Gregory County)

Haakon Horizons (1982)
Hamlin County, 1879-1979
Hyde County History (1977)

The Making of a Community: A History of Jerauld County to 1980

Pioneer Days in Lake County (1980)
Some History of Lawrence County (1981)
Early Settlers in Lyman County (1974)

Within these Borders, McCook County, 1976
Marshall County, South Dakota (1975)
Mellette County Memories (1961)

Potter County People, Pictures, and Progress, 1883-1983

Reminiscing: A Centennial History of Sanborn County and Woonsocket
(1983)

Before Homesteads in Tripp County and the Rosebud (1974)

Walworth County Centennial History Book, 1883-1983

Yankton County Historic Sites

South Dakota's Ziebach County: History of the Prairie (1982)

Bad River, Ripples, Rages, and Residents (portions of Haakon,
Stanley, Jones, Jackson, and Pennington Counties, 1983) This
volume is also available in our Collection at Rawlins Library.

WHAT WAS HAPPENING IN OUR AREA IN MARCH, 1894

A large delegation from the Russian colony on Yellow Medicine Creek were looking over Pierre and Fort Pierre yesterday. These settlers crossed the river at Chamberlain when they went onto ceded lands and have been doing their trading at that place, though they are much nearer Pierre. They have made extensive purchases while here, and now, that they have started in this direction Pierre will be a large share of their trade. They have established a large colony and are prospering.

In a talk Mikkel Salmen and Samuel Kahler we learned that twenty-five families are now enroute from Russia and will locate on Medicine Creek, twenty-five miles south of here. They were land owners in Russia and have sold their farms and will come here with considerable means. They will have something over 21,000 each family in cash. They favor mixed farming and stock. They claim that 100 families will come to this section of the country from Russia during the spring and summer. Their crops on Medicine Creek were good last year and they are very much pleased over the country. Fort Pierre is their trading point that is nearest and their postoffice.

--From the PIERRE CAPITAL JOURNAL

IN THESE UNITED STATES--

"I could point out to you a man whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations."--Carl Bode

GENEALOGY AND LOCAL HISTORY BOOKS TO BE
AVAILABLE THROUGHOUT THE USA

The Mid-Continent Public Library System, together with the American Family Records Association, announce establishment of a new program whereby genealogical and local history books will be placed in the circulating collection of the Mid-Continent Public Library (MCPL) System's North Independence Branch. Such books have historically been kept in the reference collections in most libraries where they do not circulate. Placing such books in the circulating collection of the North Independence Branch Library will permit them to be available to library patrons throughout the United States by means of the long established loan program.

Genealogical and local history books will primarily be obtained by the American Family Records Association (AFRA) through donations to the collection and solicitation. After receipt of new books, they will first be reviewed for publication in AFRA's quarterly journal, "Family Records, TODAY". Soft-cover books will be hard-bound to enhance storage on shelves and handling by the reader. The books will then be cataloged by MCPL into the Online Computer Library Center (OCLC) which is located at Dublin, Ohio. Besides listing the author and title, OCLC lists the location of books. Some 3000 libraries subscribe to OCLC's computerized catalog service.

After cataloging by OCLC, the books will be placed on the circulating shelves of the North Independence Branch Library for use by local patrons and by distant patrons through interlibrary loan. New additions to the listing of the MCPL collection will be published in AFRA's quarterly publication, "Family Records, TODAY."

Strong support of the program by the public is anticipated. This collection will make it possible for handicapped and shut-in persons to pursue the study of genealogy at home. It is expected that the collection will grow to 50,000 volumes in 20 years.

For more information about this program, contact: Kermit Karns AFRA, Kansas City Public Library, 311 E. 12th Street, Kansas City, Missouri 64106. Phone: 816-453-1294.

Ed. note: This program has begun with a number of book reviews in the January 1985 issue of "Family Records TODAY." That issue also contains a listing of newspaper guides that are available for each of the 50 United States. Another article of interest is that on using a computer for genealogical record keeping. Titles for suggested reading on that topic follow the article.

WE'LL SEE YOU AT THE MARCH 13 MEETING WITH--WE HOPE--LOTS OF IDEAS FOR THE COMING YEAR.

As the time for family reunions draws near, we thought you might enjoy this excerpt from the January-February 1985 issue of THE GENEALOGICAL HELPER:

Val Pierce, 15613 SE Creswain, Milwaukie, Oregon 97222, reports that during this past August, 1984, he had the opportunity to attend the oldest family reunion in the nation. Descendants of JOHN PLEASANT BURTON (1758-1836) have been gathering at the grove of the Burton Cemetery near Mitchell, Lawrence County, Indiana for 110 years. John Pleasant and his family of ten sons and three daughters migrated to Indiana in 1824. Each son and father took a section of land, established his own schools and churches and helped to build Indiana. It is interesting to note each child of John Pleasant had at least 13 children. At his request, upon death, John Pleasant was buried standing upright in 11 feet of earth--his musket in one hand and a jug of whiskey in the other. According to a newspaper article in THE TIMES, Louisville, Kentucky, dated August 26, 1890, over 5,000 people attended the funeral.

Ed. Note. The article does not inform readers as to how many of the attendants were relatives.

COMING UP

At our April meeting it was decided to continue our cemetery work during the warm weather months. Since Cedar Hill Cemetery at Ft. Pierre is most in need of attention, it was decided that reading that cemetery will be our next project.

For our May 8 meeting, we will meet at 7 P.M. in the parking lot of the Town and Country restaurant from where we will head across the bridge and over the hills to the Cedar Hill cemetery. Bring your spirit of adventure and wear sturdy shoes and work clothes. In case of rain, we will meet at Rawlins Library at 7:30 P.M.

Probable plans for the June meeting will be another work session at Cedar Hill Cemetery. Notices of our meetings will be in the Pierre Daily Capital Journal.

RESEARCH AIDS

The Historical Resource Center in Pierre has recently received two more research aids for help in using census records. Accelerated Index has completed the 1885 Dakota Territorial Census covering the 19 counties that are on microfilm. The other aid is the Soundex cards for the 1880 census. These cards can be checked against the Accelerated Index for 1880 to help with misspellings and misreadings of handwriting that may have caused errors in the Accelerated Index.

RECENT PUBLICATIONS OF GENEALOGICAL INTEREST

MIDLAND COUNTY, MICHIGAN CENSUS RECORDS, 1850-1894 is a publication from the Midland Genealogical Society. It covers the pioneers who settled at "The Forks," now known as Midland. Included are transcriptions of Federal Census records of Midland County for 1850, 1860, 1870, and 1880, Civil War Veterans and Widows Census for 1890 and the Michigan State Census for 1894. All pertinent information is included along with a Master Surname Index. The book can be purchased in soft cover for \$20 and hard cover for \$25 with \$1.50 for postage and handling. Make checks payable to:

The Midland Genealogical Society
4300 Castle Drive
Midland, Michigan 48640

The Pottawatomie County Genealogy Club of Shawnee, Oklahoma has copied the marriage records of Pottawatomie County, Oklahoma and is offering the books, beginning in 1892, for sale. Each entry has the name of the bride/groom, date of marriage, place of residence, name of parents, witness, and minister and book/page number of the original copy. The arrangement is alphabetical by groom's name with an index for the bride's name. Books through 1903 have been completed and work continues on subsequent listings through 1920. The Genealogy Club will search the books for \$2.00 per surname plus a SASE. Address requests to:

Pottawatomie County Genealogy Club
P.O. Box 3526
Shawnee, Oklahoma 74801

Are you searching for the ARCHER surname? Then you will be interested in the Archer Association, formed in 1982. Membership entitles you to receive the ARCHER QUARTERLY, THE ARCHER ASSOCIATION NEWSLETTER, a computerized search service with names of 10,000 Archers and related surnames, and genealogical consultant services by the editor of THE ARCHER QUARTERLY. Direct requests to:

The Archer Association
6502 El Nido Drive
McLean, Virginia 22101

The Children's Home Society of Sioux Falls is publishing a commemorative book with one section devoted to the Society's early years in South Dakota. There will be a detailed history beginning with the founding of the Society in 1893 to care for the orphaned children of South Dakota and continuing through World War II. Alumni of the Home will tell of their experiences. Other sections will deal with programs and services offered today and plans for tomorrow. The book is available for \$25 including postage and handling and will be delivered later this year. Requests may be sent to:

Children's Home Society of South Dakota
3209 South Prairie Avenue
Sioux Falls, South Dakota 57105

NEVA MAY REED MCBRIDE'S CHILDHOOD, continued

In the evenings when Mother would be reading, my father always ate one or two apples. He would go down to Hopkinton in the fall when they got a trainload of apples from New York and bring two or three barrels of apples home to put in the cellar. Then every night, he would sit with his feet up to the stove and I would sit on the arm of his chair. My dad's teeth were so poor he couldn't really eat an apple so he would cut it in two, take a knife and scrape it. I think I got more of the apple than he did because every other bite or more was mine. I would sit on the arm of his chair like a bird. He'd give me a bite, then he'd take a bite and then he'd give me one. I'd sit there with my mouth open whenever I was ready for another bite. I used to think those were the most delicious apples, I think they were Winesaps mostly. There might have been other kinds, but because they were scraped and I was eating them with my dad, they tasted the most delicious things. I have never had apples that tasted like that since.

I used to play with buttons. In the winter time and in the evenings, I'd get my mother's button drawer out. I had whole families of buttons. There'd be big buttons, usually buttons off coats because they used to wear fancy buttons on their coats in those days. There would be a medium sized button that was the mama button and there would be little buttons that were the children. I had several families of buttons. We had a green throw rug that had a design of different curlicues that could be used for houses or homes so I would have my button family in each one of those homes. One button family would visit the other button family. I had a lot of fun just moving my buttons around while my mother would be reading.

I also played with paper dolls. I had a lot of paper dolls, big ones with clothes to go with them and regular paper dolls just like they have today. The little tabs would always get torn off and they wouldn't stay on and they never had enough clothes.

Paper dolls I liked best were the ones I cut out of the catalog. I would go through the catalog and pick one for a mama, one for a daddy, and choose the kids. I would cut off the arms and legs and just have the body. Then I would go through the catalog and cut clothes for them. When I cut the clothes, I left the arms and legs but cut off the heads. Then I would pin the clothing to the trunk of the doll I had cut out first. That way they had a lot of clothes and the clothes stayed on as I moved them around. I would get them all dressed up and take them to church and home again. Most of the fun was dressing and undressing them.

I had several families of dolls. One that I liked especially well was a little girl that I called Dorothy. I changed her clothes so many times that finally the pin holes caused her to tear in two. I cried over that because I liked her so well. I don't remember any of the others but there was something about that particular little doll that I liked.

Another thing that I remember happened way back when I wasn't too old, probably two or two and a half. It may even have been the first winter, about the time that I was two.

The folks had what they called an airtight hester in the front room. It had a draft in the bottom. My mother and all the women in those days wore long, full skirts. Sometimes when my mother walked in front of that stove, the draft would pull her skirt into it and set it on fire. Of course, she wouldn't realize it for a few minutes.

I remember seeing that fire going up her skirt. I jumped up and down on the couch and screamed and screamed and screamed. My mother had to beat the fire out with her hands. Afterwards her hands were blistered. I can remember putting ointment on them. She walked the floor because they hurt so much.

That happened twice before they got rid of that stove. They put in a hard coal burner, a real elegant stove with a lot of nickel trim on it and isinglass all around. They had that clear up until 1919 when Ray was born. Then it got so you couldn't buy hard coal any more. It was a big heavy stove that was hard to take up and down. In those days when people had stoves, they took them down in the spring so they would have more room. They stored them until they could put them up again in the fall.

Iowa had one of those unusual blizzards, either early in the fall or late in the spring. My folks moved out on the farm the first of March. No one was prepared for a lizzard. I remember sitting in the high chair in the old kitchen while my mother and father and the hired man were all out trying to get some young stock into the barn. The stock had never been in a barn before, so they were really working, trying to get them in.

When my mother came in the door, she had ice and snow all over her. She didn't wear glasses in those days but she looked like she had goggles on because there was ice all over her eyes. She couldn't shut her eyes because they had frozen open. It was a very eerie thing.

She went right to the stand where they kept the wash basin and a pail of water and told the hired girl to bring some hot water quick. When she got through there and looked up, the ice was off her face but it had scared me. I cried and cried.

After she had taken her things off, she picked me up out of the high chair and tried to console me, but I still sobbed and sobbed. I knew it was her but she hadn't looked right when she had come in. It was a real eerie experience in my early life that I remember well.

TO BE CONTINUED

TOWN AND CITY HISTORIES OF SOUTH DAKOTA

Following is a list of South Dakota town and city histories that are available for use at the Historical Resource Center in Pierre.

- Historic Aberdeen, 1981 (also in our Collection)
- Akaska Diamond Jubilee History Book
- Centennial: Alcester, South Dakota, 1879-1979
- Wo Wakita, Reservation Recollections: A People's History of the Allen Issue Station on the Pine Ridge Indian Reservation of South Dakota
- Alpena Centennial Flashbacks, 1861-1983
- Yesterday in Andover
- History of Artas, South Dakota, 1901-1976 (Typescript)
- Artesian, South Dakota, Centennial History, 1883-1983
- Aurora, Its First 100 Years

Backtracking to Badger, 1907-1982
Baltic Centennial, 1881-1981
A History of Bancroft, South Dakota, 1889-1971
Bath Community, 1881-1981
Beresford, 1884-1984
Bonilla's First 100 Years, 1885-1984, June 30, 1984
100 Years: A Century of Roots from One Lone Tree (Blunt)
Britton Centennial History, 1884-1984

Canistota, Our Heritage and History
History of Canning, South Dakota (also in our Collection)
Pioneer Reflections, Canova, South Dakota Centennial, 1883-1983
Carthage Centennial, 1882-1982
Centerville, Dakota Territory--Sunshine State: Our Home Town
A Precious Legacy: Clear Lake, 1884-1984
Colome, South Dakota, Diamond Jubilee, 1908-1983
Centennial: Colman, South Dakota, 1880-1980

Dell Rapids..Our heritage
Beginnings of DeSmet
Detroit, Dakota Territory: Centennial, 1883-1983
Dixon, South Dakota History
Then and Now, Draper, South Dakota, 1906-1981

The Centennial of Egan, South Dakota, 1880-1980
Quasquicentennial, Elk Point, South Dakota, 1859-1984
100 Years in Estelline, South Dakota
First 100 Years of Ethan
Golden Jubilee Book of Eureka

Farmington--Emery--Clayton, 1878-1984
Forbes Diamond Jubilee, 1905-1984 (Forbes, North Dakota is a border town)
Frankfort, South Dakota Centennial, 1882-1982 (2 volumes)
Frederick, South Dakota, 1882-1982
Freeman Facts--Freeman Fiction

Gary, South Dakota--Gate City to the Dakotas, 1872-1972
Hay Country History: A Story of the Pioneers of the Gayville and Meckling, South Dakota Area
Tour of Historic Main Street, Gregory, South Dakota (1982)
Groton Centennial History, 1881-1981

One hundred Years, Harrison, South Dakota
Hartford, South Dakota, 1881-1981, Centennial
Town of Hayti, South Dakota, 1907-1982
Glimpses of Our Town, 1882-1982, Henry, South Dakota
Centennial Hitchcock, South Dakota, 1881-1981
Early Hot Springs
Hot Springs Schools, 101 Years, Hot Springs, S.D. (also in our Collection)
1883-1983 Hoven, South Dakota
Humboldt History, 1889-1976
From Covered Wagon to Compact Car: Hurley, 1883-1983
Ipswich, 1883-1983

- Echoes of the Past, 1880-1970: Kimball, South Dakota
75th Anniversary, 1907-1982, June 2,3,4 1982, Lake Norden
An Historical Memento: Lake Preston, South Dakota Centennial
A History of Lakeview Settlement, Rosebud Sioux Reservation, Todd
County, South Dakota, 1910-1980
75th Anniversary, Lane, South Dakota
1884-Lebanon-1984
Two Pioneer Brothers and a Business: 1905-1919. Year by Year His-
tory of Lemmon and the Area as Taken from Hardware Store Records
Letcher History, 1883-Centennial--1983
Leola Centennial Anniversary Book, 1884-1984
Long Lake, 1929-1979
History of Loyalton, South Dakota From Its Proposal to Its End
Seventy-Five Years of Progress, 1909-1984: McLaughlin, South Dakota
100 Years on the Prairie: Mansfield Community History
A Tale of Three Cities: Marion, Monroe, Dolton
Menno: The First 100 Years, 1879-1979
History of Milesville (Typescript)
Milesville Post Office, 75 Years Old (Typescript)
Morristown's 75th Anniversary (Typescript)
A Century of Memories, Mound City, South Dakota
Murdo, South Dakota Diamond Jubilee, 1906-1981
City of New Underwood, 1908-1983, Diamond Jubilee
In the Shadow of the Butte: A History of Oelrichs and Surrounding
Area
Sunshine and Sagebrush: History of the Oral-Smithwick Communities
Then and Now: Parker, 1879-1979, Centennial Book
Stories About our Town of Peever, 75th Anniversary, 1976
At the Foot of the Mountain (Piedmont)
100 Years of Pierre: Centennial Edition, 1881-1981 (Photographs)
How Come They Called It Presho? 1905-1981
A History of Raymond School, 1884-1980
Reville: A Century of the Prairie
Roscoe, The First 100 Years, 1883-1983
Roswell, South Dakota Centennial, 1883-1983
History of Seneca and Surrounding Area
South Shore Diamond Jubilee, 1903-1978
History of Sinai Community, Sinai, South Dakota 1879-1979
A History of Strandburg, 1880-1970
75th Anniversary Stratford, South Dakota and School Reunion, 1906-
1981
Timber Lake and Area, 1910-1985
Telstoy Diamond Jubilee Historical Book
A Touch of Tripp (also in our Collection)
Toronto, South Dakota Centennial, 1884-1984
Our Heritage: Tulare Community History, 1883-1983
One Hundred Years of Tyndall: A Centennial History
Valley Springs Centennial, 1879-1979
Veblen, S.D. Celebration and Still Alive (Diamond Jubilee, 1976)
Vivian, 1906-1981: Echoes From the Past of Its First 75 Years
History of Volga (Typescript, 1967)

Wakonda Community History, 75th Anniversary, 1885-1960
Wallace 75th Jubilee
Wentworth, South Dakota Centennial, 1881-1981
Our Wessington Heritage: A History of Wessington, South Dakota
White, South Dakota, 1884-1984
Diamond Jubilee--White Lake, S.D. June 1-2, 1960
Reminiscing: A Centennial History of Sanborn County and Woonsocket
One Community Under God: 100th Anniversary and Centennial Celebration,
St. Mary's Parish and Convent and Village of Zell.

Add to the previous list of county history books available at the
Historical Resource Center:

Pioneering in the Rosebud
The History of Tripp County, South Dakota

A GENEALOGIST'S ALPHABET

- A is for Ancestor, the noblest of men
The one from whom our line will begin.
- B is for Born and also for Buried,
With a line in between to register Married.
- C is for Census, the decennial list.
Let's hope our ancestors never were missed.
- D is for Dust-covered records that make us sneeze
But to find our line, we'll gladly wheeze.
- E is for Envelopes we send by twos.
One is a SASE to bring back the news.
- F is for File where the records are stored.
A key unlocks the genealogist's hoard.
- G is for Geography of far-away places.
We write for a sign of our ancestor's traces.
- H is for Handwriting at which ours is not much to look,
Until it's compared to the one in the census book.
- I is for Index, how quickly it goes
When our name's there, it immediately shows.
- J is for Judicial with the name of the court
A search through its records never is short.
- K is for King from whom we like to descend
Unless perhaps he's one who's gone round the bend.
- L is for Legal whose terms we must cram.
You'd think we were taking the Bar exam.
- M is for Microfilm flashed up on the screen
A dim light makes it easy to be seen.
- N is for Naturalization, a process in parts
We need to find from where it all starts.
- O is for Overseas from where we all came
But finding the place is the name of the game.

- P is for Photos, cracked, faded, and dim,
Where is the help to identify them?
- Q is for Quantity, the great overflow,
That leads others to say something must go.
- R is for Reader, each one a new style,
Learning to use it will take us awhile.
- S is for Ships sailing over the seas
Our kin must have traveled in one of these.
- T is for Trunk, in the attic it's hid,
Treasures are lying beneath its closed lid.
- U is for Unknown, a word that brings fear
When there's no way to prove they ever were here.
- V is for Verify which everyone must
For records to be used with a full sense of trust.
- W is for Who and Where and When
And Why did all this begin.
- X is for Xerox with copies so neat,
Its speed in recording can't be beat.
- Y is for Youth, a time we soon find
When we should have started tracing this line.
- Z is for Zip Code that we attach to our mail
In the hope that our letters will arrive without fail.

J.F.

COOPER PUBLISHES

Our final listing of publications of genealogical interest is on the last page of this issue. This is the book researched and written by Edmond L. Cooper, known to most of us as Edna Cooper's Uncle Ed. It was Edna's research that led to his interest in genealogy and the publication of this book on the FINCH family line.

See you at the cemetery May 8!!

May, 1985 EJM

Summertime and the livin' is easy--unless the strawberries are doing their thing until the zucchini starts in, while the tomatoes wait in ambush and the white cabbage moths hover ominously over the broccoli.

Don't let the garden and the heat get you down. Take a break at cool, cool Rawlins Library. We have a great program lined up.

Harold Schuler, president of the newly-formed Pierre Historical Society and author of the recently published *THE SOUTH DAKOTA CAPITOL IN PIERRE*, will be our guest speaker.

Sit back and relax while you learn about the early history of state government in Pierre. Do you know where the first legislative sessions were held? Do you know what happened to the old State-house? Do you know the story behind the Flaming Fountain?

BRING A FRIEND

Our membership is the lowest it has ever been. Let's see if we can stir some enthusiasm in others to learn more about local history, state history, and their own history.

Let's show our program chairman we appreciate his efforts, too.

JUST BROWSING

Richard Phillips, our 'Prez,' found an interesting magazine on the newstand. Entitled "People Finders," the magazine devotes a large share of its pages to missing people, but it does have a genealogy section. Names of individuals who have unclaimed property in safe deposit boxes are being published. These boxes were in banks that closed during the Great Depression of the 1930's. Owners names are listed alphabetically beneath the names of the failed banks which are listed by states. At the end of each month's list are the names, addresses, and telephone numbers of the offices of unclaimed property for each state listed. August and September continues the series. The following story illustrates what might be found:

Choreographer Martha Graham's family tree has been discovered in a safe-deposit box that the 90 year old modern dance pioneer didn't know existed, the New York Post reported. The family tree, which traces her lineage back to Miles Standish of Plymouth Colony, was found in a box at a New York City bank. The box was discovered after Graham's name appeared in a public notice to hundreds of owners of unclaimed property.

Closer to home, Marlynrae Mathews' sister, Sharon Caldwell, obtained land records that were stored in a box belonging to Jephtha Caldwell, an ancestor of her husband's, and is presently working on obtaining proof that will link the Caldwell family to Joseph Caldwell whose safe-deposit box is still unclaimed.

RECENT PUBLICATIONS OF GENEALOGICAL INTEREST

The Conejo Valley Genealogical Society, located in Thousand Oaks, Ventura County, California, has published the CONEJO VALLEY SURNAME REGISTER, containing approximately 5000 ancestor names from their 100 member society. Each listing has the year of birth, marriage, and death of the ancestor with the location where each event occurred. Cost of the volume is \$7.00 with an additional \$1.50 for postage and handling. Order from:

Conejo Valley Genealogical Society
c/o Surname Register, P.O. Box 12 28
Thousand Oaks, CA 91360

The Western New York Genealogical, Inc. has published a reprint of F. W. Beers ILLUSTRATED HISTORICAL ATLAS OF ERIE COUNTY, NEW YORK, 1880. In addition, they have included a complete name index. A brief history of Erie County, the city of Buffalo and all other towns, as well as a variety of organizations in the county are reprinted from the original with 726 biographies and 117 business notices. Pre-publication price is \$22.50 for orders received before July 15. Price will be increased to \$25.00 thereafter. Shipping and Handling charges are \$2.50. Delivery is scheduled for August, 1985. Order from:

Western New York Genealogical Society, Dept. Atlas
Box 338
Hamburg, NY 14075

The Minnesota Historical Press has reprinted the WPA GUIDE TO MINNESOTA, originally published in 1938 as part of the Federal Writers Project, which is a guide to Minnesota as it used to be. A revised bibliography is included with a new introduction. Paperback copies are available for \$9.95 with postage and handling charges of \$1.50. Order from:

MHS Order Department 15010
1500 Mississippi St.
St. Paul, MN 55101

COMING SEMINARS

Grand traverse Area Genealogical Society is presenting an Immigration and Migration Seminar to be held at Northwestern Michigan College at Traverse City, Michigan from August 22-24, 1985. Speakers include Mary K. Meyer who assisted in the compilation of PASSENGER AND IMMIGRATION LISTS INDEX and David Dearborn, Reference Librarian of the New England Historic Genealogical Society. For registration information, write to:

Rose Collinsworth, Registrar
4250 Lakeview Drive
Interlochen, MI 49643

Southeastern Colorado's Genealogical Society Seminar will be held on September 13 and 14, 1985. Speakers will be James Walker, the former head of the National Archives and Lloyd Bockstruck, C.G., head of the Dallas, Texas Genealogy Department of the Dallas Library. For more information, write to:

Southeastern Colorado Genealogical Society, Inc.
P.O. Box 4086
Pueblo, CO 81003

NEVA MAY REED MCBRIDE'S CHILDHOOD, continued

Another thing I remember from when I was fairly young. We were still using the old kitchen so I had to be under two years old. It had to be the first summer that the folks moved on the farm. They had an ice cream social, probably the church social because they brought great big freezers that the church owned. They were big wooden freezers that held five gallons of ice cream and the men had to turn them.

All day there were lots of people making ice cream. The social was to be in the evening so they strung up lanterns to light the yard and set up tables out of saw horses and boards. There was a lot of confusion and a lot of commotion.

Dr. Jefferies, Aunt Etta's husband, was sitting in a rocking chair on the porch that afternoon. He gave me a stick of gum. It was the first time I had ever had gum. He told me I must chew it but under no circumstances was I to swallow it. When I got tired of chewing, I was to spit it out. To make sure I did as he said, he had me sit down on the edge of the porch there by his chair. Well, I chewed for awhile. Then somebody came along and he got to talking and forgot about me, so I sneaked off the porch and went around the house and swallowed the gum to see what would happen. I waited and waited and nothing happened.

One of the people who was at this ice cream social that I remember was Aunt Em Cook. She was your father's great aunt but everyone called her Aunt Em and she was always really fond of children. Of course, she made a big fuss over me. She helped that afternoon and evening and then stayed all night and helped my mother the next morning to do up the dishes and clean up afterwards. They were washing dishes in the pantry off the old kitchen where the cupboards were. Aunt Em sat me up on the counter and let me dry dishes. I thought that was pretty big stuff. My mother would never let me sit on the counter, but in my baby book it says that at the age of two, I could dry dishes very nicely so you can see she started me in young.

Grandma Reed always came out and spent the summers with us. Then she would go back to her own home for the winter. I was by far the youngest grandchild on my father's side as she had never thought my father would marry, let alone have any children, so I was something special. To her I couldn't do anything wrong. She was crippled and didn't get around too good. A lot of the time she sat in a chair and I sat on her lap. She would read to me and she taught me to tat. In those days tatting shuttles were usually metal. Aunt Nellie had one made of mother-of-pearl. The one I had was made of celluloid, plastic had never been heard tell of. Grandma taught me how to make the old hen and little chickens. I can't tat today but I could then. Everyone thought it was quite marvelous that as little as I was, I could tat, which was considered one of the more difficult things to do.

My folks always had a big dairy herd. It seems to me that they milked around thirty cows. Every night it took my father and the hired man and my mother and the hired girl to milk the herd. There was no one to leave me with so they would bundle me up and put me in a box along the aisle in back of the cows and give me something to play with. When my mother got through milking a cow, she'd come over to see if I was all right and tuck me in. If I had dropped my toys, she would pick them up for me.

One particular time my toy was the celluloid tating shuttle. The lantern was set close by. When I got tired of playing with the shuttle, it came to me that the ventilation slots in the top of the lantern were just the right size for that tating shuttle so I stuck it in there.

Nothing happened for quite awhile. Then there was a big explosion. It scared the cows and scared all the people and it started a fire. The folks came running and grabbed me and put out the fire. They grabbed the lantern and put it outdoors. Oh, we had great excitement around there for awhile. My mother kept saying, "Why did you do it? What made you do a thing like that?" and I said, "It fit."

In my early childhood the car had not made its advent out in that part of the country. Everybody either drove a horse and a buggy or a team and a buggy or a team and a surrey. My folks had a horse and buggy. The horse was old Queen. You could go out in the pasture and catch her anytime. She was a good, steady horse. My mother always drove her everywhere she went. In fact, we drove a horse and buggy long after other people had cars. We'd have to sit in the buggy and all the dust when the cars would go by us.

I don't remember for sure who had the first car but it wasn't very long until people were getting cars. One of the first to get a car was Uncle Cliff Willard. One Saturday night (everyone went into town on Saturday night. It was a big form of entertainment.) about midnight, we were all in bed asleep when a car drove into the yard. They honked and hollered and pounded on the door and made all kinds of racket. The folks got up and wondered what in the world was going on. Here it was Uncle Cliff and Aunt Ethel and Roscoe. They had come from town and had brought a quart of ice cream with them. We all sat around eating ice cream and I suppose cake because Mother had a cake in the house. We thought it was a marvelous thing to bring a quart of ice cream all the way from town and not have it all melted. We all kept talking about how it really was a miracle.

It was almost as miraculous as the first airplane I ever saw. Ray wasn't born yet so I was under 7 but I might have been 5 or 6. They were building a new barn and the carpenters were up on the roof, putting on shingles when they saw an airplane coming in from the southwest.

They got down from the barn and came running to the house, yelling, "There's an airplane! There's an airplane!" We all ran out in the yard to see it. It wasn't very high. It was an old biplane. Well, it wasn't old then, but it was a biplane. We stared up at it and I thought it was marvelous. I couldn't believe what I was seeing, that there was a man up there, flying like a bird. It just didn't seem possible. Naturally the conversation at supper was all about airplanes. The hired man and the hired girl predicted that there would soon be an airplane in every garage and that mother would soon be taking her eggs to market in an airplane.

TO BE CONTINUED.....

NATIONAL ARCHIVES BECOMES INDEPENDENT

On April 1, 1985, the National Archives and Records Administration was established as an independent federal agency. With the resignation of the sixth Archivist of the United States and the retirement of the Deputy Archivist on April 3, a vacancy exists in that position until the appointment of a new archivist by the President, subject to confirmation by the Senate.

CHURCH HISTORIES OF SOUTH DAKOTA

Following is a list of church histories that are available at the Historical Resource Center in Pierre for research. Church histories are sometimes an overlooked research tool. Pioneer families built their social lives around their church, contributing to its founding, construction, and maintenance. Sometimes the only glimpse of a pioneer mother is seen in the record of her contribution to the women's groups of the church. Some of these church histories contain burial records, listings of Sunday School attendants, choir members, and in later years, photographic membership lists.

The church histories are listed according to denominations.

BAPTIST

- Forged in Faith: Sioux Falls College, 1883-1983
- Finer than Fine Gold: A History of South Dakota Baptists
- Building on the Rock: The South Dakota Baptist Convention
- A Century for Christ: First Baptist Church, Parker, S.D. 1872-1972

CONGREGATIONAL

- Seventy-Fifth Anniversary Erwin Congregational Church: 1885-1960
- First Congregational United Church of Christ: Forward Through the Ages: 1878-1959, Rapid City
- First Congregational Church 75th Anniversary 1879-1954, Rapid City, History of the Founding and Growth of the Church
- Placerville: The Story of Its Growth and Development (Church camp)
- Souvenir of the 40th Anniversary of the Congregational Church at Springfield, S.D., November 5 and 6, 1911

EPISCOPAL

- Guide to the Archives of the Episcopal Church in S.D. (1982)
- That They May Have Life: The Episcopal Church in S.D., 1859-1976
- History of St. John's Church, Deadwood, 1879-1914 (typescript)

LUTHERAN

- Prairie Faith, Pioneering People. A History of the Lutheran Church in S. D.
- When the Bells Told: 1883-1983, The Brookmington Lutheran Church and Cemetery, Bovee, S.D.
- Seventy-fifth Anniversary--Zion Lutheran Church: 1893 -1968, Bridgewater
- St. John's Lutheran Church, Chester, S.D., A Bicentennial Observance
- Fiftieth Anniversary of St. John's Lutheran Church, Chester, S.D..
- Centennial--The Lutheran Church of Dell Rapids: 1874-1974
- 75th Anniversary of St. John's Lutheran Church, Columbia, 1887-1962
- Chronicles of the Deep Creek Church and Community (1955)
- Celebrate a Century with Christ, 1880-1980, Our Savior's Lutheran Church in Flandreau
- 25th Anniversary of the 1st Evangelical Lutheran Church, Gary, S.D.
- New Hope Lutheran Church, Hamlin County, S.D., 1880-1980
- St. John's Lutheran Church, 1882-1982, Howard, S.D.

St. John's Lutheran Church, 1882-1982, Howard, S.D.
Centennial: 1882-1972 of Moe Lutheran Parish, Hudson
60th and 75th Anniversaries of Revillo Trinity Lutheran Church
The Proclamation and the People Through 75 Years: A History and
Pictorial Directory of St. John's Lutheran Church, Selby, S.D.
A History of First Lutheran Church, Sioux Falls, S.D.: 50th Anni-
versary Celebration, 1970
History of the Trinity Lutheran Church at Storla
100 Years of Grace: Grace Lutheran Church, Watertown, S.D.
West Prairie Lutheran Church: 100th Anniversary, 1874-1974, Worthing
100th Anniversary: 1872-1972, History of Trondhjem and Zion Lutheran
Churches, Rural Volin, S.D., Yankton County

METHODIST

History of Garden City, S.D. United Methodist Church: 1883-1973
History of First Methodist Church of Gary, S.D.
The Lake Poinsett Story (Lake Poinsett Methodist Camp)
First United Methodist Church, Miller: Looking Back but Going For-
ward, 100th Anniversary, 1882-1982
The Heartbeat of Our Church: The Sights and Sounds of 100 Years: A
History of The First United Methodist Church, Rapid City, S.D.
First United Methodist Church, Sioux Falls, S.D., Centennial Year
1871-1971, Church History and Pictorial Directory
History of the Wasta Methodist Church (typescript)
The Cross at the Wasta Church (typescript)
History of the Women's Society, Wasta Methodist Church (typescript)
70th Anniversary--Wasta United Methodist Church: 1908-1979 (typescript)

MENNONITE

75th Anniversary of Salem-Zion Mennonite Church of Freeman Menno-
nite Church of Freeman, S.D., 1880-1955
History of Bethel Church, 1963, Marion
History of E.M.B. Church at Marion, S.D.

PRESBYTERIAN

Centennial Anniversary, 1881-1981: Bemis Holland Presbyterian Church,
May 31, 1961
Centennial of First Presbyterian Church, Castlewood, S.D. 1882-1982
United Presbyterian Church 100th Anniversary 1878-1978, Madison
75th Anniversary, Mansfield Presbyterian, 1905-1980
100th Anniversary of First United Presbyterian Church, Scotland
90th Anniversary, First Presbyterian Church, Wessington: 1882-1972
The First 50 Years: Dakota Presbytery to 1890

ROMAN CATHOLIC

A Church Grows on a Tree Claim: A History of Sacred Heart Parish,
Aberdeen, S.D.
St. Charles Borromeo Church, Big Stone City, 100th Anniversary,
1882-1982
History of St. Mary's Parish: Dell Rapids, S.D., 1899-1974
St. Agatha's Catholic Church, Howard, S.D., 1882-1982
Church on the Hill: History of SS Peter and Paul Parish, Pierre

75th Anniversary, St. Joseph's Catholic Church, Wellington, June 8, 1969

History Update, 1969-1978 from St. Joseph's at Wellington
Pioneer Church in a Pioneer Town--Sacred Heart Parish, Yankton
One Community Under God: 100th Anniversary and Centennial Celebration, St. Mary's Parish and Convent and Village of Zell

UNITED CHURCH OF CHRIST

A Little Church on the Prairie, Vermillion

In our Collection, we have these church histories from Pierre:

- Church on the Hill: History of SS Peter and Paul Parish
- Centennial History of First Congregational United Church of Christ
- To the Glory of God: 100 Years of Witnessing. First Methodist Church

Those interested in using church records for research should be aware that the Center for Western Studies at Augustana College in Sioux Falls, South Dakota holds the records for the Episcopal Church, the American Lutheran Church, and the United Church of Christ. This last group of records includes those of the Congregational Conference, Independent German Congregational Churches, and Dakota Indian Missions in Dakota Territory and Santee, Nebraska. Betty Riggs Gutch of Sioux Falls, a descendant of the Riggs missionary family, has worked on the Indian records, and is presently working on a list of rural community churches whose congregations dwindled in size until they disappeared completely or were absorbed by Presbyterian or Methodist groups.

Researchers into Catholic church records will be happy to hear that Sr. Claudia Duratschek's manuscript, BUILDERS OF GOD'S KINGDOM: THE HISTORY OF THE CATHOLIC CHURCH IN SOUTH DAKOTA, is being printed. The author has researched the history of large and small parishes, some of which are no longer in existence. She also credits by name the men and women who made the establishment of these parishes possible. Other books by Sr. Claudia that have been printed and are available in local libraries are BEGINNINGS OF CATHOLICISM IN SOUTH DAKOTA, CRUSADING ALONG SIOUX TRAILS, and UNDER THE SHADOW OF HIS WINGS.

INTERNATIONAL GENEALOGICAL INDEX NOW AVAILABLE IN PIERRE

Laura Glum announces that the IGI File through 1981 from the LDS Library is now available in Pierre. The IGI File is a worldwide index to about 82.5 million names from vital records, church records, and other sources that can be documented and spans as many as ten centuries. All entries are for deceased individuals. The file is arranged by area and then alphabetically by name. Emphasis is upon the United States and Great Britain. Contact Laura at 224-2670 after 5 P.M. if you are interested in these records.

BOOK CORNER

Our review is of a book yhat was originally written in Norwegian and published in 1983 by the University Press in Cslo, Norway. It is the story of Norwegian immigration and the Americanization of the immigrants, presented in clear, concise writing enhanced by memorable photographs.

THE PROMISE OF AMERICA, the title of the book, is also the title of an international traveling exhibit describing the story of Norwegian immigration that will be at the Minnesota Historical Society from June 22 of this year until June 10, 1986..

THE PROMISE OF AMERICA, A History of the Norwegian American People, begins with a brief account of Norwegian life in the early 1800's which forms the background for the immigration rush that follows. The author discusses the spread of America fever and the state of the areas that the immigrants left. Here are the details of the journey the immigrants made preceded by the advertisements that lured them, the routes they followed, and the provisions they needed.

(An advertisement for a crossing by sailing ship listed the following provisions an adult needed for a 10 week trip: 70 lbs. of bread, 8 lbs. of butter, 24 lbs. of meat, 10 lbs. of pork, 1 keg of herring, 3/8 barrel of potatoes, 20 lbs. of rye or barley flour, 1/4 bushel of peas and 1/4 bushel of pearlyed barley, 3 lbs. of coffee, 3 lbs. of sugar, 21/2 lbs. of syrup, and a little salt, pepper, vinegar, and onions. The ship provided about 3 quarts of water for each passenger each day. In addition to the food, the passenger was also required to take kitchen utensils.)

The first Norwegians to immigrate were the 52 individuals who took the sloop, Restauration, from Stavanger to New York City in 1825. They founded the first Norwegian settlement in the United States in new York State, 35 miles northeast of Rochester. It became known as the Kendall Settlement.

Clegg Pearson was the leader of the Sloopers, as they were called, and his home in Rochester was a way-station for other Norwegian immigrants. Pearson led the way into the new lands to the west, walking all the way to Chicago and locating the second Norwegian settlement in the United States in the Fox River Valley of Illinois, about 70 miles southwest of Chicago.

In the 1840's, Wisconsin became a center of Norwegian settlement. By 1860 Illinois, Iowa, Wisconsin, and Minnesota had 55,000 people of Norwegian birth or ancestry while only about a thousand dwelt in other areas of the United States.

The Norwegians in the Middle West were mostly families, but many single Norwegians were drawn to California by the Gold Rush. They were sailors, craftsmen, and businessman. Some traveled farther north along the coast and found the land there to be attractive as it reminded them of their native land. They went to work in the logging industry, the sawmills, and shipping and fishing industries. Dairy farms were started, too. Some went all the way to Alaska with the Gold Rush there, but more were interested in the fishing industry.

The largest group of Norwegians in the South was in Texas. Although most Norwegians were opposed to slavery, those in the South were willing to fight for States Rights. One-sixth of the immigrants were recruited to fight in the Civil War, compared to one-eighth of Americans who served.

The Homestead Act of 1862 moved the immigrants from their preferred woodlands on to the prairies. North Dakota became the most Norwegian of the prairie states.

The immigrants brought their religion with them. The author speaks of a tradition of disharmony, noting that there were 14 Lutheran Synods between 1846 and 1900. Despite the disagreements, the church was important in their lives and played a large role in the education of the young people.

Norwegian newspapers were published. The 3 largest were the SKANDI-NAVEN in Chicago, the DECORAH-POSTEN, and the Minneapolis TIDENDE, which was started in Grand Forks, North Dakota and moved to Minneapolis. The newspapers published letters written to family and friends, wrote of every kind of social occasion, gave advice on daily living, and guidance on farming. Norwegians who were a 'credit to their nationality' were praised. Advertisements were run for favorite Norwegian foods.

Cultural life and Norwegian traditions are topics that are well written about in this book, too, as well as the problems encountered in urban life. The author closes with a look at the preservation of Norwegian heritage in the United States today. An excellent bibliography of Norwegian materials follows.

The in-depth coverage of many topics, the illustrations, and the lucid writing combine to make this a recommended source for individuals seeking information about their Norwegian heritage. The book is available at Rawlins Library.

THE PROMISE OF AMERICA by Odd S. Lovoll

Call Number 973.04

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JF

More information about Norwegian heritage can be found at the Vesterheim Genealogical Center, a part of the Norwegian-American Museum in Decorah, Iowa whose collection is surpassed only by 2 museums in the homeland of Norway. The annual Nordic fest of Decorah will be held July 26 - 28 of this year with Nordic crafts, music and food.

We'll be updating our listing of town, county, and church histories as the Historical Resource Center continues to add to its collection.

SEARCHING IN VIRGINIA?

See the new catalog of Virginia material that we just received...

Take a break from the watering and weeding and join us at Rawlins Library July 10.

July EJM

TIME FOR A CHANGE

The Executive Board of the Pierre-Ft. Pierre Genealogical Society thinks it is time for a change!

The change they have in mind is the meeting night.

The change will be in effect at our September meeting. We will be meeting on September 10 at the Robinson Museum building. This means we will be meeting in a new location on the second Tuesday instead of the second Wednesday.

HOWEVER

This is not a permanent arrangement. The Board is trying to find a suitable time other Wednesday which being church night does cause a conflict for many individuals who are interested in the hobby of genealogy. Tuesday has been the day most frequently suggested. Input from the present membership and prospective members will be appreciated by the Executive Board.

FOR NOW

Interested individuals are invited to attend our September 10 meeting which will begin at 7:30 P.M. The back door of the Robinson Museum building will be open for easy access to the genealogical area of the Historical Resource Center. Laura Glum, library technician at the Center, will speak on their collection of research materials available to the public. There will also be time for some individual research.

COMING UP

The Rapid City Seminar for Genealogical Research will be held on Saturday, September 21 this year. The main speaker will be James Neagles from Washington D.C. who is the author of more than 11 books on genealogical research including LOCATING YOUR IMMIGRANT ANCESTOR and LOCATING YOUR REVOLUTIONARY WAR ANCESTOR. The program will be held at the Senior Citizen Center. Pre-registration fee of \$10.00 may be sent to the Rapid City Society for Genealogical Research, Box 1495, Rapid City, SD 57709.

The South Dakota Genealogical Society will hold their fall meeting at the Staurolite Inn in Brookings on October 12. Some of the topics to be presented are How to Update Cemetery Records, Preservation of Cemeteries, Writing Your Family History, Sources at the South Dakota Historical Resource Center and Using A Computer in Genealogy which will be presented at the Executive Board meeting the preceding Friday night.

FROM THE NEWSLETTER EXCHANGE

The May-June issue of the 1985 National Genealogical Society Newsletter has two articles of interest:

The first is written about land ownership maps in the Library of Congress. The first of these maps were published in the early years of the nineteenth century, with a demand for the maps developing in the years preceding the Civil War. Location of the land is depicted graphically with the area surrounding which was often settled former neighbors from the previous area of residence and/or relatives. Churches, schools, and cemeteries are also depicted. Maps in the collection are listed in LAND OWNERSHIP MAPS: A CHECKLIST OF NINETEENTH CENTURY UNITED STATES COUNTY MAPS IN THE LIBRARY OF CONGRESS which is available from the Government Printing Office. A list of the ways in which the maps can be obtained is included in the article.

The second article concerns the Holland Land Company records of Dutch investment in post-Revolutionary America. A group of Dutch bankers entered in land speculation, primarily in New York and northwestern Pennsylvania. These Archives contain the land records, correspondence between owners, agents, banks, legal representatives, and settlers, written in three languages. There is also a valuable collection of maps including village and city drawings. The collection is on microfilm which is available for genealogical research at Fredonia, New York.

The March 1985 issue of the Aberdeen Area Genealogical Society "The Tree Climber" has a list of states that permit adult adoptees to obtain information about their birth families along with the number of the governing statute.

The April issue has the addresses of the Bureau of Land Management offices and the areas covered from which copies of land patents received by homesteaders can be obtained. With the land patents and the legal description of land, Homestead papers can be obtained from the National Archives. The office which holds South Dakota's records is located in Billings, Montana. The address is P.O. Bx 30157. This office also has Montana and North Dakota records.

For those searching for naturalization records, the March-April 1985 GENEALOGICAL HELPER has a helpful hint. It is suggested that if you had been referred from the State Archives to the county and back again, it is possible that records may have been released to be returned from the State Archives after the information had been compiled. The counties may have failed to have put in a claim for their return; therefore, the records will still be in the State Archives.

Searchers are also reminded that individuals sometimes were not naturalized in their last county of residence. They often made several moves before they settled permanently in the new land.

Illinois State Archives are computerizing their marriage records from pre-statehood to 1900. Public domain land sale records have also been computerized and can be searched at Illinois depositories or by mail request.

NEVA MAY REED MCBRIDE'S CHILDHOOD, continued

I would like to tell some of the ways they farmed in those days.

There were no tractors. Everything was pulled by horses. It was very important that a man have a good team of horses, one that was reliable, good, and strong. My folks had a gang plow which was two bottoms and they had a sulkey plow that was one bottom. It took four horses on the gang plow.

One fall my mother did all the fall plowing while my father and the hired man picked corn. They had a wooden crate that was pretty good size which they put in the corner of the field for me. When the crate was down on its side, I could sit up in it. I couldn't stand up but I could sit up. I had pillows and blankets and all my toys down there. If it was cold and damp, I could play in the box or I could run around the field and play outside of the box. Right along the fence line there was a tree which was completely covered by a grape vine. Inside the vine was like being in a tent. There was a lot of room in it. I suppose that is because it had killed the tree and there were no leaves on it. The only leaves were on the grapes on the outside. I used to play that was my Indian tent. The grapes were bitter while they were wild but after they had been frosted, they were quite sweet and could be eaten. I used to play Indian and have a lot of fun there.

We must not have had a hired girl at that time because I can remember that fall my mother hired Grandma Dighton to come over to keep house and get the meals. I could have stayed at the house with her but she was old and couldn't see very good. She looked like a cat. I preferred to go out in the field in my box because I had a lot more fun out there, but one day, for some reason unknown, I took off and went to the house. My mother was off at the end of the field. When she came around, she would look for me. If she didn't see me playing, she stopped and came over to see if I was in the box, asleep or something. This time she came over and I was neither in the box nor asleep. They called and called but I didn't answer. They looked all over. They looked under the grapes and they looked everywhere but they couldn't find me. I just about caused a catastrophe until she went to the house and there I was, with Grandma Dighton.

I did another stunt, just about the same when they were plowing corn. They always plowed their corn crossways and the right way, both ways to get the weeds out. The last time they called it 'laying it by.' Then the corn was pretty good size and I wasn't very big anyway. They'd taken my box out there and put it in a corner of the field. This day I wandered off into the corn field and sat down where it was kind of sandy where I was watching some ants going in and out of their hole, carrying things. One can get lost in a big corn field. I must have wandered quite a ways into the field and I was quite absorbed watching the ants. The folks couldn't find me. They called and called but I didn't hear them. They went up and down the rows until they found me. I almost got spanked that time.

2. Grandma Dighton was not Neva's grandmother but was grandmother to the Dighton neighbors.

They planted their corn with a check planter that had a wire with knots on it. When they drove the planter and those knots would go through, they would trip something and let the kernels fall out. There were two wheels and two boxes of corn so every time a knot in this wire was hit, it would plant two hills. Then they turned around and came back. That made it so the corn was in a row both ways.

My father used to put strychnine in the corn planter box with the corn to kill the ground squirrels. One day when he had finished planting corn, he left the planter sitting in the yard. I got in the corn planter box and saw this white stuff which I suppose I thought was powdered sugar. I took some of it in my hand. My mother looked out the window just in time to see me ready to stick my tongue on it to taste it. She screamed at me and she must have gotten me just in time. I don't remember tasting it but she wasn't sure whether I had taken any of it. She picked me up and ran with me all the way to the back forty where my father was. That was as far away from help and everything as she could go, but strychnine doesn't take very long to kill. I suppose she thought if I was going to die, she wanted to be with my father and they would be together..but as you know, I didn't die!

I mentioned getting lost while they were plowing corn but I didn't say anything about the corn plow. My dad's corn plow was a two row plow. It had three shovels, I think, on each side. The horses walked down the row with a row of corn between them. The shovels had stirrups at the bottom for feet. They had hand grips up at the top that were held so that the driver could steer them and go as close to the row as possible without plowing out the corn. The lines were tied together and put over the driver's shoulders. The horses were trusted to know enough to walk down the row and not eat too much corn.

They would cut the hay with a mower and then go along with a rake and rake it up in a windrow. The only new machinery my father ever bought was this new side delivery rake. He went into Monticello with the car that he had purchased in 1920 and hauled it home behind the car. It was all pretty red and blue. I thought it was beautiful.

After the hay had dried, they would come along with a hay rack and hay loader. If the hay had been rained on, they would have to go out with the rake and turn it over and wait again for it to dry.

The hay loader had claws on it. It would run the hay up the chute into the wagon where somebody would pile it and stack it. Then it was taken into the barn and a hay fork was hauled down from the haymow door and stuck into the hay. Levers on it pulled up somehow so that it would hang onto the hay. Somebody clear at the other end of the barn would be waiting with a horse on the end of a rope on a pulley. He would drive the horse out into the pasture or away from the barn until the fork full of hay had been hauled up to the barn door. There it caught on a track and the track carried it into the barn. There was a rope on it. When it was ready, the man in the mow would holler and the man on the end of the rope in the wagon would pull it and that would trip the hayfork and drop the hay. They would holler at the guy with the horse to stop and he had to stop right away, especially if they were working at the end of the barn near him. If he didn't stop right away, the fork would be pulled through the end of the barn. He had to be ready to stop and to have a good horse. That was often my

job, driving on the hayfork, although my mother did it a lot. I didn't really drive the hayfork until we moved on to our own farm when I was much older. Either my mother or the hired girl would drive the hay fork when we were on the Johnson place. The horse they used on the hay, after they had unloaded the hay, was tied up in the shade somewhere to wait until the men came in with another load.

My mother always made what she called ginger water. I've heard it called ginger beer, but my mother always called it ginger water. She wouldn't have drunk it if it had been called ginger beer. She made it with water and sugar and ginger. You could drink all you wanted and not get sick. You know when you are hot, if you drink too much cold water, it makes you sick. When the men would come in with a load of hay and we'd go out to drive on the fork, we always took a pail of ginger water for them to drink. They sure did drink a lot of it.

My father didn't have an oat binder for several years. He used to have Jake Myers come to cut the oats. The trouble with that was getting someone to come when the oats were ready. You had to wait until he had time. By then, the oats were too ripe or there was a storm and the oats had gone down. When my father finally bought a binder, it was second-hand, like all of his machinery except the side delivery rake.

After my father got his binder, he could thresh his own oats when they were ready. The binder took three horses or four, I don't remember, but the binder, in order to work smooth and nice, had to have the horses walking right along at a pretty good clip. They had to walk evenly and couldn't slow down. The only time I ever remember my dad carrying a whip was when he drove the binder because if a horse got tired and lagged behind or pulled back, it slowed things down and then the knot would get tangled up and they had all kinds of trouble which wasted a lot of time. The whip he carried was very much like a bamboo fishing pole with a little leash on the end of it because on a binder, the driver sat back quite a way from the horses.

There was a sickle that went through and cut the grain. Then the grain would fall on to the canvas and the canvas would carry it up over the binder to the knotter where it was gathered up into a bundle and binding twine tied around it. Then it went down on the canvas and out to a little rack and dropped on to the field.

Bundles were usually dropped in a row because the shockers came along and gathered up the bundles and set them up in shocks. It took nine bundles to make a shock. First you would take two of them and set them up against each other with the grain end up. Then you would take two more bundles and set them up opposite those. Then you would take four more bundles and fill in the corners. You took both ends of the last bundle and spread it out like a fan and put that on top as a cap.

One man couldn't keep up with the binder so my father always had extra help besides his hired man at oat harvesting time. He quite often hired two extra men. Some of the men he hired were Every Dufoe, Murray Bacon, and Jay Griffith. They were all older, retired men but they were good shockers.

If a shocker set up a good shock, it would stand up through a pretty good windstorm. If not, the wind would blow the shock down, the oats would get wet, and the crop could be lost. The oats had to stay in the shocks until they went through a 'sweat.' Then they could be threshed, but not before.

TO BE CONTINUED.....

RECENT MICROFILM ACQUISITIONS

- Black Hills Times--January 1, 1884 - December 31, 1884
Bridgewater Tribune--August 18 -August 23, 1933. The Comet--Nov-
ember 12, 1980 - April 8, 1981 also January 5, 1983 - February 25, 1983
Brookings Register--December 19, 1912 - November 26, 1914
Chamberlain Register--July 3, 1952 - December 30, 1954.
August 6, 1970 - January 20, 1972
Edgemont Tribune--July 2, 1952 - December 29, 1954
January 3, 1929 - August 27, 1931
Ft. Pierre Times--February 16, 1917 - March 31, 1920
Freeman Courier--July 11, 1957 - June 28, 1962
July 3, 1952 - June 27, 1957
Hartford Times--Genealogical Questions & Answers, A Weekly Feature,
July 18, 1966 - July 5, 1966
Huronite--June 2, 1881 - September 25, 1884
October 1, 1886 - March 31, 1887
April 1, 1887 - September 13, 1887
October 2, 1884 - December 31, 1886
June 2, 1881 - June 14, 1883
Harrison Globe--October 6, 1892 - May 3, 1894
Kadoka Press--June 6, 1924 - April 12, 1928
Lead Daily Call--December 24, 1955 - June 30, 1956
April 1, 1953 - June 30, 1953
July 1, 1953 - February 18, 1954
July 1, 1952 - April 1, 1953
February 18, 1954 - October 31, 1954
Langford Bugle--July 12, 1957 - May 3, 1962
Lemmon Leader--July 1, 1952 - June 30, 1955
Mellette County News--July 1, 1952 - July 24, 1957 (White River)
June 12, 1958 - June 24, 1961
January 3, 1928 - May 28, 1931
January 1, 1925 - December 29, 1927
Mitchell Gazette--November 11, 1919 - September 29, 1920
July 31, 1952 - March 24, 1955
Mitchell Capital--December 28, 1911 - June 24, 1915
Mitchell Daily Republic--April 1, 1954 - June 29, 1954
Parker New Era--April 8, 1898 - March 26, 1897
Platte Enterprise--July 1, 1952 - June 28, 1956
Rochford Miner--July 15, 1880 - April 21, 1881
Sioux Falls Argus Leader--July 1, 1965 - July 31, 1965
Watertown Public Opinion--November 11, 1982 - December 24, 1982
December 24, 1982 - December 31, 1982
Wessington Springs Herald--May 24, 1883 - August 22, 1884
Woman Suffrage Movement of South Dakota Papers
Dakota Farmer, Aberdeen--July 1, 1906 - June 15, 1908
Hughes County Commissioners Reports beginning 1880 and containing
deed transfers

We have also received

1964 POLK CITY DIRECTORY for Rapid City
SOLDIERS OF THE GREAT WAR (World War I) 3 volumes

RECENT PUBLICATIONS OF GENEALOGICAL INTEREST

RECORD OF THE OLD SETTLERS ASSOCIATION OF GRUNDY COUNTY, IOWA 1881-1890 is a copy of the original records of the Association. Included is the membership list which has birthplace, date of birth, date of death, and other information. About 250 names are included which are indexed. Order from Grundy County Genealogical Society, 780 West St., Reinbeck, IA, 50669. Cost is \$8.50 for soft cover book.

A HERITAGE FULFILLED: GERMAN-AMERICANS, Clarence A. Glasrud, ed. is the last of a series of books compiled by Concordia College of Moorhead, Minnesota. Topics covered include German newspapers, clubs, and social organizations; Germans in the Civil War, in the priesthood, and in the Lutheran Church; German Jews in Minnesota; an immigrant family on the frontier; German immigration to the United States as a social protest; and genealogical research. The book can be ordered from Concordia College. Cost is \$6.00.

SWEDISH PLACE NAMES IN NORTH AMERICA by Otto Robert Landelius lists the place names that originated from pre-existing place names in Sweden, from Swedish people, or from Swedish culture. Over 300 places are noted in Minnesota, more than other states or provinces, but other areas with a large number of Swedish place names are the mid-Atlantic states, the Pacific Northwest and Alaska. Many of the names have detailed explanations of their origins. The volume is indexed and has a useful bibliography. Order from Southern Illinois University Press, Carbondale, IL. Cost is \$24.95.

Also of interest to Swedish researchers is the translation of Eric Norelius' chronicle of Swedish immigration, settlement, and Lutheran church affairs during the years of mass migration from 1840 to 1860. Entitled THE PIONEER SWEDISH SETTLEMENTS AND SWEDISH LUTHERAN CHURCHES IN AMERICA 1845-1860, the book is available from the Swedish American Genealogist Publications, P.O. Box 2186, Winter Park, Florida, 32790. Cost of the book is \$15.00 with an additional \$1.00 for postage and handling.

Is WORTHINGTON in your surnames list?

Frances Brengle publishes a quarterly newsletter WORTHINGTON DESCENDANTS. An unlimited free query column for questions relating to Worthington family lines is included in the \$12.00 yearly subscription. Mailing address is:

Frances Brengle
6619 Pleasant Road #16
Baltimore, MD 21220.

BEFORE ELLIS ISLAND

As work continues on renovating Ellis Island, it also seems appropriate to remind many of our readers that not all immigrants arrived in the New World to be processed through that center. Other ports of entry such as Boston, Philadelphia, Baltimore, and New Orleans were used by our ancestors. Canadian ports were frequently used by Scandinavian immigrants.

For those whose ancestors did use New York City, Temple University and the Balch Institute for Ethnic Studies of Philadelphia are using the original ships' manifests to feed into a computer data bank on immigrants. Those working with the project hope to correct some of the inaccuracies that resulted from clerk's misunderstandings and misspellings of immigrant names. No completion date has been announced but the researchers would like to have their project completed in 1992 when the Ellis Island renovation will be finished. They then hope to have the computers installed on the Island so that visitors can have quick access to their records.

The starting date of 1820 will be a help to those who are aware that the Ellis Island facility did not exist before 1890-- and before the 1850's, there was no reception center at all for immigrants. When they arrived in New York, they were often met by agents called "runners" who had the advantage of knowing their language. They were able to cheat the newcomers in a variety of ways, sometimes disappearing with their baggage, sometimes escorting them to lodgings for which they asked inflated prices and shared the difference with the landlord. Most often they sold tickets to the immigrants for their westward journey which took them only partway instead of the complete trip as promised while the runner pocketed the difference. The tickets might even be fakes that left the immigrant stranded in New York City.

In the 1840's, the Commissioners of Emigration were appointed to look after the immigrants. They accomplished a great deal as far as the health of the immigrants was concerned but were unable to rectify the runner situation until a receiving station was set up. This receiving station was called Castle Garden.

Castle Garden had been constructed as a defense against the privateering during the Napoleonic Wars. It was never used, so in the 1820's, New York City acquired it and made it into a park. It was rented to the Commissioners who opened it in August of 1855. A 13 foot high fence was built around it to keep out the runners.

The immigrants were given very superficial physicals after which they could bathe, buy food and tickets for their further journeys. Sleeping quarters were not available but dependable lodging could be obtained in the vicinity. For that reason, the immigrants were asked to move on the day of arrival, but it was not unusual for them to stay overnight, sleeping on the floor.

During the 1880's when New York City became the main port of entry because of steamship travel, it became apparent that Castle Garden was inadequate to handle the steady stream of immigrants. The noise in the building was deafening and the receiving room was packed with people of every nationality. It became impossible to process them in a reasonable time.

The responsibility of the immigrants was turned over to the Superintendent of Immigration who established a new receiving center on Ellis Island. On April 18, 1890 the last immigrant walked through Castle Garden.

L.D.S. LIBRARY ON THE MOVE

The new genealogical library of The Church of Jesus Christ of Latter Day Saints will be opened to the public at 7:30 A.M. on Friday, October 25 after a 10 day closure of the present library during which their collection will be transferred to the new building near its present location in Salt Lake City, Utah. The closure dates are from October 14 through October 24 after which the new library will be open with 5 floors of research space available to the public. Regular tours will be given to visitors at that time by Church service personnel with electronic presentations and educational displays as a part of the introduction to the new facility.

CAN YOU HELP?

E. D. Carlson of Sioux Falls is looking for the grave of Ann Gigg. She was married to W. C. Gigg who taught school in Ft. Pierre in the early 1900's. Ann, whose maiden name was Rundell, died in the Ft. Pierre Hospital in 1909 and is supposed to have been buried in a Ft. Pierre cemetery but Mr. Carlson has been unable to find the grave. If you have any information, contact him at 2300 S. Cliff, Sioux Falls, SD 57105.

REMEMBER: Meeting is September 10. Use back door at the Museum.
7:30 P.M. See you there!

September

EJM

YEAR 1985, VOLUME 10, NUMBER 6

ISSN 0737-7975

As 1985 draws to a close, we look back on a year in which we have attained the long-desired goal of reading the Cedar Hill Cemetery at Ft. Pierre. We followed the winding gravel road over the hills west of the Missouri River and north of the Bad River to locate and identify the stones from earlier years that mark the graves of Ft. Pierre area residents. The cemetery, now rarely used and poorly maintained, holds clues to much history of the area. The information we gathered is being verified and then will be printed.

COMING UP

Our next meeting, November 12, will again be at the Historical Resource Center in Robinson Museum. In earlier meetings we have tried to acquaint you with the many research materials. Not only South Dakota materials are there, but many other states are represented, so come prepared to do individual research. If you need supplies for your record keeping, we will have those available for purchase.

If you feel that you have no particular work to do, Laura will be glad to have you sort census cards. Others may also be in need of your expertise on a particular problem they are having in their research.

The meeting will begin at 7:30 P.M. The back door will be open for easy access from the parking lot.

This will be our last meeting for 1985. Beginning in January of 1986, we will meet on the third Tuesday of the month. We will also be returning to Rawlins Library for our meetings.

Saturday workshops at the Historical Resource Center have been suggested for members of the Society who are unable to use the research facilities during the regular work week. If enough interest is shown at the regular meetings, work sessions will be set up.

An item of interest to South Dakotans from THE GENEALOGICAL HELPER Robert Sheldon Cook, 1404 7th Ave. Ct., N.E., Puyallup, WA 98372 has in his possession a 1908 photo of the First South Dakota Inf. Officers, all on mounts. To insure that a family historian receives this treasure, Mr. Cook will mail it free to the person who will properly identify name or rank, initials of any of the men listed:

FROST

WARREN

STORRS

HOWARD

ALLISON

JILIS

BOWMAN

ADD THE FOLLOWING HISTORIES TO PREVIOUSLY PUBLISHED LIST OF THOSE
AVAILABLE FOR RESEARCH AT THE HISTORICAL RESOURCE CENTER IN PIERRE

COUNTY

Historical Collections of Deuel County: Volume II
100 Years of a Proud People, 1883-1983: A History of Sully County
Where the Sioux River Bends: A Newspaper Chronicle (Minnehaha County)

TOWN

Bushnell Centennial, 1883-1983
History of Freeman From 1879 to 1958
History of Letcher, S.D. 1883-1983
History of the Little Eagle Community School, Little Eagle, S.D.
Views of the Present...Visions of the Past, White Rock, S.D.
Mine, S.D., 1883-1983

CHURCH

The Catholic Faith - 100 Years in the Turton Community, 1883 - 1983
Central Baptist Church-Sioux Falls-In His Hand...By His Hand, 100
Years, 1883-1983
Christ the King Catholic Church, Webster, S.D.
Clark Center American Lutheran Church, Clark, S.D., 1883-1983
Sun Prairie Baptist Centennial, 1883-1983: Rejoice! (near Salem)
100th Anniversary, Falnes Lutheran Church, Rural Langford, S.D.
Frankfort United Methodist Church, Frankfort, S.D.
Holy Rosary Parish, 1879-1979, Kranzburg, S.D.
Bethel Lutheran Church 1893-1965 (Eden area)
Christian Reformed Church, Platte, S.D.: To God Be the Glory For-
ever and Ever, 100 Years of Blessings, 1883-1983
St. Joseph's Catholic Church, Orient, S.D., 100th Anniversary,
1884-1984
St. Wilfrid's Catholic Church 100th Anniversary, 1884-1984, Woonsocket
Centennial Bethesda Mennonite Church, Marion, S.D., 1883-1983
St. Mark's Episcopal Church, 1883-1983 (Aberdeen)
Harrison First Reformed Church 1883-1983
Congregational Christian United Church of Christ (Hpughton), June 5,
1983

SCHOOLS

South Dakota School for the Deaf Centennial Book, 1880-1980
Centennial: An Illustrated History, 1885-1985, School of Mines

"My family's ancestry is very old, said one club member, try-
ing to impress the group. "We can be traced back to the early kings
of Europe." Then, turning to a lady sitting nearby, she asked, "And
how old is your family?" "I really don't know," replied the lady
with a sweet smile. "All our family records were lost in the great
flood."

NEVA MAY REED MCBRIDE'S CHILDHOOD
Conclusion

Threshing Day was a big affair. I think maybe I lived in an unusual neighborhood because they always made a party out of everything. They made a party out of threshing and they made a party out of bees and they made a party in the winter time when they had Som-R-Set parties. They were a group of neighbors that all got along and had a good time together.

The threshing machine was run by a great big old steam engine. Mr. Davis (I believe his name was Lee Davis) ran the threshing ring for a long time when I was a little kid. It was a big ring. It went way up north of Buck Creek. They called it a threshing ring because all the people that this man threshed for would exchange help.

The machine would pull in the night before and set up so it would be ready to go bright and early the next morning. That was quite a job because those big steam engines didn't move very fast. They were awkward. They had to set the separator up and then get the engine set just the right distance so the belt was neither too tight nor too loose. It was a great big wide belt. When it slapped together, it made a big noise. Chucks were put under the separator and chucks under the wheels on the steam engine so they couldn't move during the threshing.

Mr. Davis hired three machine men. You paid Mr. Davis and he paid the help out of that. It took one man on the tank wagon, hauling water for the steam engine. Another man ran the separator and another ran the steam engine.

It was quite a thing to watch them set up. I was not allowed out of the yard because there were lot of horses, much running and everybody was busy. I was lucky because the yard fence wasn't far from where my dad would make his straw stack. I would stay inside the yard, standing at the fence, still close, watching everything.

Most of those in the threshing ring sent two men. The hired men always came. You picked your man for what you wanted him to do and would tell him the night before. You might want him to bring a team and hay rack to haul shocks or bring a pitchfork and be a pitcher out in the fields. Perhaps you needed a grain wagon to haul oats or just an extra shoveler. It always took two men to empty a grain wagon and get it ready to go back before the next wagon got full.

The separator had a long metal tube with a blower on it to blow the straw into the stack. That blew the chaff away and left the straw but it took men, called stackers, to work in the straw stack to make it straight and to pile it up right. They would walk back and forth all day long, tromping that straw down. They had pitchforks they would use to straighten it up so the sides would go up straight. It would taper and get smaller at the top. My father was considered to be a very good stacker so he was more often asked to work in

3. The threshing ring was about three miles long from north to south and about two miles from east to west. It covered primarily six sections of Union Township but not all the farmers in those sections would have been in this particular ring.

the stack than to work out in the field. Then his hired man would either take the team and wagon or be a pitcher.

After the threshing was over and the machines had left, I was allowed to go out to the new stack and run around through the chaff that drifted up at the bottom. It was so soft and silky that I could run through barefooted. It was a lot of fun.

Like I said, it was a big ring. It covered a lot of territory so that when you got through feeding all of them, with the women and children who came to help in the house, it was forty-five to fifty people. All the men in the ring exchanged work but the women only exchanged work with the local neighborhood women. We always had Edna Thompson, Eva Dighton, Bill Bacon, and we exchanged with Aunt Ethel. They were all from up north, but because she was a relative, my mother exchanged work with her.

Cooking for threshers was really a big job. The women worked all the day before, making pies, mostly apple pies, peach pies, and always some soft custard pies because there were always some men who preferred the soft pies to the two-crust pies. Of course, no thresher ever ate just one piece of pie. He always ate two, probably a two crust pie and a soft pie.

There was always meat and potatoes, usually mashed potatoes, but sometimes if you had mashed potatoes at noon, you'd have scalloped potatoes in the evening. Sometimes, in some places, they even had fried potatoes.

Then you had salads, not individual salads, and no jello salads because there was no way of setting jello in the summertime. We could only use jello salads in the winter.

The common salad was cole slaw. Big bowls of that were put on the table. Almost everybody had that because each woman had her own particular way of making cole slaw. Some had a particular dressing, some put fruit in it, some had vegetables. It was always varied. You didn't have to worry about serving cole slaw the same as anyone else.

They had apple salads and macaroni salads.

These were all served in great big dishes, maybe two or three to a table.

There were vegetables, too, beets and carrots and whatever vegetables were available in the garden, but I don't remember that they stressed the vegetables too much as the men didn't care for them too much.

One never for sure just when the threshers were going to come or for what meals. My folks, because they had a pretty good-sized farm and a lot of oats, always had them for two meals, usually the noon meal and the evening meal. Sometimes if they got through at one place around noon or shortly thereafter, they would move on to the next place and set up. Then they would be there for the evening meal and the next day you would have them for the noon meal.

I can remember one time when we thought we were going to have them for an

evening meal, but they got through in the afternoon early enough that they were going on to the next place, Dighton's I believe, and set up and get some done that afternoon. Of course, Evra wasn't prepared to serve them and my mother was, so they loaded all the food into buggies and asked the men with grain wagons to stop by the house and take some of the food we had ready. We took it over to Dighton's so they could serve them that evening.

Sometimes it was just the opposite. If they would happen to get through early in the afternoon, the men wouldn't want to stop to eat, especially if it was a Wednesday night or a Saturday night when they wanted to go to town. They wanted to hurry home and get the chores done. Then you were left with all that food.

The mahine men were always the last to eat because they had to tear down their setting and hook the steam engine on to the separator and get ready to move it on to the next place, oiling it, and everything.

My job was usually to set up a bench out of doors, take a big washtub and fill it with water. This was done in the morning so the water wasn't too cold when the men were ready to wash at noon. Then I took stacks and stacks of towels out and bars of soap and two or three wash pans because the men were always so dirty when they came into wash. They would dip the wash pans into the tub of water and use the soap and dry with the towels. It took a lot of water.

The pitchers in the field didn't come in until meal time or evening so they didn't have a chance to get a drink. There were water boys. I remember Dewayne Dighton and Clarence Bacon and Paul Smith were water boys. They carried earthen jugs, wrapped with burlap sacks that were kept wet to keep the water cool. Dewayne Dighton had a pony that he would ride out into the field but the other boys had to catch a ride on an empty wagon going out to the field. When their jugs got empty, they would catch a ride on a wagon load of grain coming in. Sometimes the fellows out there would make it kind of rough for the boys. One guy at one end of the field would yell for water. Then another guy clear in the opposite end of the field would yell for water. They would run them ragged.

They always had a good time. Sometimes the empty wagons going out to the field would race, especially at our place because the old road that used to go by the house was wide enough so they could race and pass one another. Glenn Thompson, Havenstead, and Roy Dighton were young fellows and they used to have a good time.

There were usually one or two wagons lined up waiting to unload at the separator but if they ran out of grain and there was nobody there, they would blow the big steam whistle. Whoever was out in the field that had the nearest to a load would gallop his horses all the way in.

Like I said, I think it was an unusual neighborhood because they always had a good time. Even though everybody worked like the devil, they all had fun. When a guy going out to the field would meet a guy coming in from the field, he would always yell at him like "keep 'em comin'" or "hat a boy" or something like that. There were no shirkers. Everybody carried his load and

BEATRICE BAYLEY BITES THE BULLET IN WISCONSIN

On 26 July 1985 Judge Richard W. Bardwell of the Dane County, Wisconsin Circuit Court found Beatrice Bayley, Inc. "guilty of untrue, deceptive, and misleading solicitation" in connection with the sale of its "family heritage" books, in violation of a consent judgment issued by the court in 1980. A forfeiture of \$1500 was ordered to be paid by the company, and a series of guidelines were set forth for future solicitations.

An expert witness from the National Genealogical Society testified that the term "family heritage" has essentially the same meaning as "family history" or "family genealogy," which is a study of family relationships, and she pointed out that there are no relationships set forth between the names listed in the Beatrice Bayley family heritage books.

Under cross examination, Beatrice Bayley (Yes, doubting genealogist, there really is a Beatrice Bayley..Beatrice Bayley Schneider. Her son, Kurt Schneider is the president, director, and principal stockholder of Beatrice Bayley, Inc. Both were defense witnesses.) testified that the family heritage books are identical except for the names listed in each book, that those names are assembled from auto license registrations, telephone books, social security lists, and city directories, and that the lists do not include deceased family members or female family members who have married.

So the next time you receive a letter from Beatrice Bayley offering to help you in your family research with the names and addresses of individuals bearing your surname, you may want to leaf through the telephone directories and do the work yourself. At least, if the individual sharing your surname has departed the area--or departed this life--you will receive a recorded message telling you that you have reached a non-working number..and that is more than you will get from Beatrice Bayley.

.....Information used in writing this story was taken from the National Genealogy Newsletter, September/October 1985.

Have you met the Tate family?

There is the old man DIC-TATE who wants to run everything while Uncle RO-TATE tries to change everything. Their sister, AGI-TATE stirs up plenty of trouble with help from her husband, IRRI-TATE. Whenever new projects are suggested, HESI-TATE and his wife VEGE-TATE want to wait until next year. Then there's Aunt IMI-TATE who wants the Society to be just like every other organization. DEVAS-TATE provides the voice of gloom while POTEN-TATE wants to be a big shot. Not all members of the Tate family are bad. There is FACILI-TATE who is quite helpful in all Society matters and the delightful FELICI-TATE. Cousins COGI-TATE and MEDI-TATE always think things over and lend a helpful, steadying hand. Of course, there is the black sheep of the family, AMPU-TATE who has cut himself off from the Society by dropping his membership.

TRAVEL NOTES

If you are planning to travel in Northern Minnesota and want to visit the Iron Range Research Center at Chisholm, don't be put off by the highway signs saying that it is closed. The museum is closed but the library is open. Drive on in to the parking lot, leave your car, and follow the path through the woods. Don't worry. There are signs pointing the way and once there you will find a friendly, helpful staff. And a special treat--new microfilm readers that turn out sharp prints. On file are:

- Minnesota Federal Census 1850 - 1910
- Minnesota State Census 1857 - 1905
- Federal Census records for Menominee and Marquette Iron Ranges of Michigan and Gogebic Iron Range of Wisconsin 1850 - 1910
- Sanborn Fire Insurance Maps for Minnesota 1884 - 1960
- Minnesota County Plat Maps 1867 - 1946
- Newspapers (Microfilm) St. Louis and Itasca Counties
- Oral History Tapes
- Reference Collection on Iron Range History, Genealogy, and Mining (Available on inter-library loan. Materials on ethnic groups included in the collection)
- Archives: Manuscript and Government Records for St. Louis County (includes naturalization records)

Hours: 9:00 - 5:00 P.M. Monday through Friday

Address: Iron Range Research Center, P.O. Box 392, Chisholm, Minnesota 55719. Telephone: (218) 254-5733

Free information for overseas searching is available from:

Hamburg North America Representation, 26 Broadway, Suite 911, New York, NY 10004. "Come Trace Your Roots in Hamburg"

Irish Tourist Board, 590 5th Ave., New York, NY 10036. "Information Sheet No. 8: Tracing Your Ancestors"

Northern Ireland Tourist Board, 40 W. 57th St., New York, NY 10019. "Family Links"

British Tourist Authority, 40 W. 57th St., New York, NY 10019. "Tracing Your Ancestors."

Scandinavian Tourist Board, 75 Rockefeller Plaza, New York, NY 10019. "Tracing Your Norwegian Roots" and "How to Trace Your Scandinavian Roots" (Sweden, Norway, and Denmark)

Travelers Map Supply of St. Peter, Minnesota specializes in worldwide travel maps produced by foreign commercial publishers or government agencies. Most are folded with legends in English and the native language. Contact Travelers Map Supply, Box 213, St. Peter, MN 56802

WHAT WAS HAPPENING IN THE PIERRE AREA IN NOVEMBER OF EARLIER YEARS?

In 1892 the following list of jurors was drawn for the fall term of Circuit Court:

GRAND JURY		PETIT JURY	
H. E. Cary		Michael Delehery	Henry Kliman
Wm. H. Hilmer		Harry Snyder	R. A. Jackson
James Ryan		Wm. Schomer	George S. Maxwell
Henry Whitbeck		G. D. Parr	R. F. Richards
Sol. B. Freeman		Lewis Swanson	J. A. Reynolds
Levi Spurling		K. M. Foote	J. S. Brooks
J. M. Hockett		F. B. Ireland	A. N. Chandler
Mile Brewster		Henry Pfothenauer	W. W. Airhart
		N. G. St. Marie	Charles Livingstone
		John Griffin	John Hausman
		Stephen Jarvis	J. R. Whaley
		D. E. Granger	S. C. Noland

In 1952 a panel of 36 jurors was called for the fall term of Circuit Court to report to the Hughes County courthouse on November 13. The place of residence and jurors are:

PIERRE		HARROLD	
Dorliska Hannan	W. S. Smith	Charley Carrol	
Albert Bartels	Evelyn Brookens	Herbert Mason	
Claude Urquhart	Doris LaPlante	Hazel Apley	
Freeman Harmon	Merle Sorenson	BLUNT	
Clarence Kitchen	Raymond Marso	J. P. Ogan	
Gilbert Pearson	Darlene Schmitz	Joe Marnell	
Burdette Kramme	Charles Seachris	George Schmidt	
Don Mullaney	Mrs. Bud Tyler	Art Kiepke	
Robert Lien	Robert Quinney	DEGREY	
Emma Simcox	Harry Hoyt	Gertrude Grandle	
Carl Jensen	Florence Pitlick		
Frank Bayer	Katharine Mullally		
Lester Gordon	Charles Cowan Sr.		
Dudley Iverson	Vernon Purkapile		

DID YOU KNOW

that approximately 23,800 Germans from Russia had settled in North Dakota and nearly 10,000 in South Dakota by the year 1920?

that there are only 240,000 Icelanders in the world and that 200 of them live in Minneapolis and St. Paul and another 200 are scattered around the state of Minnesota?

See you at the meeting, November 12 at 7:30 P.M. at Robinson Museum.

November

JF

